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The Outlook of Missions



VOLUME XXIII

SEPTEMBER, 1931

NUMBER 9

THE NEED FOR KINDERGARTENS

WE ought to have more kindergartens. Requests for new kindergartens at two places had to be refused. No one who sees the opportunities continually open to us can give up the hope of expanding and growing. *Where there is no forward look one easily becomes a prey to discouragement.*

MRS. CARL D. KRIETE

Chairman, Kindergarten Committee, Japan Mission.



MOTHERS' MEETING AT IWATSUKI KINDERGARTEN, SAITAMA PREFECTURE, JAPAN
(See Article on Page 412)

NORTH AMERICAN HOME MISSIONS



Courtesy, Home Mission and Church Erection Society of the Church of the United Brethren in Christ

A copy of the Wall Map used at the Home Missions Congress in Washington, D. C.

A limited number of four-color Posters, 20x27, prepared by the Home Missions Council, may be obtained from the Board of Home Missions of the Reformed Church in the United States, 517 Schaff Building, 1505 Race Street, Philadelphia, Penna. This Poster is worthy of study as it pictures incidents in the advance of Christianity and civilization in North America.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else!
—Isaiah 45:22

"Jesus our Lord, how wondrous great
Is Thine exalted name!
The glories of Thy heavenly state
Let the whole earth proclaim!"

Before the tasks and burdens of the day are faced the mind sweeps through the past and rejoices in the power of God so freely placed at the disposal of the troubled.

—BISHOP BRENT.

"All things flag excepting love,
All things fail or flee;
There is nothing left but love
Worthy you and me!"

It was no fault of hers that she was busy preparing a meal for the Master. Her fault was that she grew cumbered, so that she forgot Him and remembered only the service.

—C. H. SPURGEON.

Nothing external left any mark on Him (Jesus), but the whole external world has come to bear the imprint more and more of the quality of His inner life.

—FRIEDRICH RITTELMAYER.

Here is the fame I'd leave on earth
The only praise I'd gain
That I had understood men's mirth
And understood their pain.

—EDGAR A. GUEST.

"Beauty is of God as truth and goodness are. In an age where beauty is crowded out and counted of no importance, there is all the more need to seek in leisure for beauty of sound or sight—in mountain or moor, in picture gallery or theatre, in a primrose cove in spring, in the color and scent of a summer rose, in the grace of the human form, or the magic of a violin solo"

The house of my soul is, I confess, too narrow for Thee; do Thou enlarge it, that Thou mayest enter in; it is ruinous, but do Thou repair it.

—ST. AUGUSTINE.

No matter how heavy the burden you bear,
If you cast it on Jesus He'll carry your care,
And nothing can hinder the soul that will dare,
For prayer changes things!

—MAY AGNEW STEPHENS.

Let us learn to take Him into the real things every day, and then He will grow as real as the events which fill the story of our lives!

—A. B. SIMPSON.

Faith is often held back by the thought how such a simple thing as to accept God's word can affect such a mighty revolution in the heart.

—ANDREW MURRAY.

The real preacher becomes imaginative, knowing that imagination is not the vision of fancy but the vision of realities. The person who uses imagination sees more deeply under the surface than others.

—JAMES MOFFATT.

Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

—JAMES RUSSELL LOWELL.

"Deeply hopeful souls carry with them the atmosphere of a kind of destiny or friendly fate, as though they knew the first desires of their hearts were bound to come true."

"It is only by keeping in sight an inflexible standard of character that we can save ourselves from unconscious deterioration. The life of Jesus is that standard."

"In the harmony of days spent with God they have found the beauty and the music of life."

"Lord, we Thy presence seek:
May ours this blessing be:
Give us a pure and lowly heart,
A temple meet for Thee!" Amen.

The Prayer

"MAY nothing less than likeness to Thyself satisfy our awakened souls. Inspire us, we pray Thee, with the longing to reach the higher life. For Jesus' sake. Amen."

The Outlook

VOLUME XXIII
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SEPTEMBER, 1931

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

The Church Has the Word for the Hour

THERE is something wrong with the whole world! Look where we will, want and woe and sorrow stare us in the face. "The whole head is sick, and the whole heart faint." So prophesied the prophet Isaiah, thousands of years ago. It is equally true of the present conditions under which we are living. With more wheat than we can sell to others or use for ourselves, there is starvation staring thousands in the face. With billions of dollars stored in banks, many idle people are walking our streets with empty purses. With millions spent for the enforcement of law, crime of all sorts has never been more flourishing. With treaties for peace and goodwill among all men in all lands, there are fears in many hearts for the outbreak of wars among the nations. In spite of all the blessings we enjoy, temporal and spiritual, there never has been any period in history when gloomy doubts and fears so held captive the masses of our people.

True, the times are hard, but they might be worse. Many people are idle, but more could be. There seem to be more automobiles on the streets than ever. Theatres have still waiting lines of people eager for entrance. Trains and buses indicate that people can afford to travel to the mountains and the seashore.

One of the great solvents for allaying the fears and distrusts of the people is, "Hope in God." He is the only refuge and help in time of need. To Him we must go when other helpers fail and comforts flee. Strange to say, that any Christians should be afraid in a time like this! Have they not been taught from

infant days: "The Lord is my shepherd, *I shall not want?*" This is the only anchor that will sustain us in this dark period of unemployment. But is it right for our *chief* concern to be for our bodies? "Is not the *life* more than meat, and the *body* than raiment?"

At no other time was it more imperative for the Church to proclaim to the people the *message of courage, comfort and peace*. Let the invitation go forth from all the churches in the land, "Come ye disconsolate, where'er ye languish." Let every heart experience the joy in the house of God:

"Here speaks the Comforter, tenderly saying,
Earth has no sorrow, that heaven cannot cure."

Only the Church can lift up the hearts that are cast down.

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

The preachers in these distracting times have the finest opportunity to bring the people back to God. Let them not try to find a cure for hard times, or to solve the present dilemma between plenty on the one hand and poverty on the other. This is no time to arraign capital and labor, rich and poor. We know all sorts of anti-Christian and antisocial agencies which will have remedies for world-wide depression. The Church of Jesus Christ is the only steadying and

stabilizing institution in the world with resources at her disposal to stabilize panicky thinking; to discover the divine design in this critical upheaval, and to help men and women to trust and not be

afraid. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; *send thee help from the sanctuary* and strengthen thee out of Zion."

The Present Flood in China

THE awful flood in China in the Yangtse Valley, covering thousands of miles of land and causing destruction of life and property to millions, has made a profound impression upon the whole world. Floods have been occurring in China for more than four centuries, and no one can estimate their impoverishment, but this latest may well be the worst.

In the book of "Shu King" occurs a passage that might well have been cabled from Hankow a few weeks ago. The Emperor said: "Oh, Chief of four mountains, destructive in their overthrow are the waters of the inundation. In their vast extent they embrace the mountains and overtop the hills, threatening the heavens with their floods, so that the inferior people groan and murmur. Is there a capable man to whom I can assign the correction of this calamity?"

It is stated that this cry of despair was uttered 4,224 years ago by the Emperor Yao. Men came to his rescue in attempting to correct this awful calamity. The

names of two engineers are given, Kwan and Yu, father and son. The latter's ingenuity and skill were so great that he was made Emperor in due time, and became the founder of the Hia dynasty. His name remains great in China's memory, and today those who rule China pray fervently that there will come another Yu, another engineer, who can master the floods.

It is almost unbelievable, that in the course of 5,000 years there have probably been no fewer than 3,000 floods in China, and about 1,000 of them have been of havoc-making proportions. Those who understand the geography of the land will need no special explanation why this is so.

"Three great river systems drain China proper. The streams of the north all flow into the Hwang-ho, or Yellow River, which carries their waters to the Gulf of Chihli just to the south of Peking. The streams of the south all flow into the Chu-Kiang, or Pearl River, and travel with it



HUTS OF
SURVIVORS
OF A
PREVIOUS
FLOOD IN
CHINA

to the China Sea at Canton. The streams of the great central portion all flow into the Yangtse and are carried into the Eastern Sea at Shanghai. Of the three, the Yangtse is most important commercially, for ocean ships can navigate it 200 miles inland. But the Yellow River is China's Sorrow; it was the Yellow River which the Great Yu fought and, temporarily, conquered.

All three of these great rivers are subject to floods, but the Yellow and the Yangtse especially. The reasons in both cases are essentially the same. They originate in the high mountains of Tibet.

"Still another reason for the outlawry of the Yellow and the Yangtse is to be found in the Grand Canal. This great artificial waterway, which extends down the coast 650 miles from Peking to Hangchow, was originally built to carry the annual tribute of rice from the northern provinces to the ancient capital. It was planned and started in the second century B. C., the initial channel being kept open more than 1,000 years before the second section was completed. That, in turn, lay unfinished 300 years, and it remained for Kublai Khan to complete it in the thirteenth century. It was, and still is, one of the wonders of ancient engineering. But in its making were elements for which China has paid heavily in human life and suffering."

And so the floods have come and gone, "There is an old Chinese saying that when the Yangtse rises in flood the fall of the imperial dynasty is near. History bears out the truth of the saying, which probably had a practical basis in the fact that only a strong dynasty could so patrol the Yangtse dikes that the peasants dared not cut down the willows which anchor the levees in place. When the dynasty weakened, the policing lagged, the peasants cut the willows for firewood, the river ate through the dikes and the floods came. Soon after the floods the weakened dynasty almost inevitably fell.

"With incessant civil war, the policing of the Yangtse dikes must have faltered during the last decade. Now the floods have come. Is another 'dynasty' destined to fall?"

Whatever of progress the future may have in store for this great nation, let us hope and pray that some man or men may soon rise up who will be able to so fortify these large beds of water, that they will never again become the cause of so much loss of life and property. China needs help of every kind. Until side by side with the rivers there will be modern highways, for the transport of the people and merchandise, the progress of China must necessarily be slow. With the teachings of Christ there must be given the Chinese the modern appliances that will aid the millions to better living.



SMALL CAVE
IN CLIFF:
REFUGE OF
THREE
FLOOD
SUFFERERS

"What does it matter, they may kill the body, but they cannot kill the soul"

(Zwingli's dying words)

**Service in Commemoration of the 400th Anniversary of the Death
of Ulric Zwingli***Founder of the Reformed Church***Sunday, October 11, 1931****Organ Prelude** "In Memoriam"**Processional Hymn** 165 "In the Cross of Christ I Glory"**Innocation** In the Name of the Father and of the Son and of the Holy Ghost. *Amen.***Minister** Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee.**People** As for me, in the abundance of Thy loving kindness will I come into Thy house; in Thy fear I will worship within Thy holy temple.**Prayer** (In Unison)

O THOU that hearest prayer, it is written that unto Thee shall all flesh come. And hither are we come at this time to inquire in Thy holy place, and to hear what Jehovah our God will speak to us. Meet us here, as Thou hast promised. Fulfill our needs and answer our longings. May more light break forth from Thy Holy Word to guide our feet in the way of peace. And may this worship which now we begin, in passing leave us with our sins forgiven, our desires cleansed, and our lives consecrated to the Kingdom of Thy dear Son. *Amen.*

Hymn 274 (First verse) (To be sung softly) "My Faith Looks up to Thee"**Confession of Faith** The Apostles' Creed**Anthem** By the Choir**Old Testament Lesson** Psalm 86**New Testament Lesson** II Cor. 4: 1-18**Gloria Patri** **General Prayer****Hymn** 594 "O God Beneath Thy Guiding Hand"

Sermon (The birthplace—Noble parentage—Happy boyhood—Student days—Public life—Work at Glarus—Labors at Einsiedlen—Work at Zurich. He was Patriot and Preacher Lover of truth—Fond of study—Observer of nature—Skillful musician. Martyr on field of Cappel. For him to live was Christ, and to die was gain. Latest material available in Church papers and in Booklet by Dr. Theodore P. Bolliger.)

Lord's Prayer**Zwingli's Hymn** 605 "Guide, O Lord, Thy Chariot Now"

(Two wars were carried on between the Canton of Zurich and the five mountain cantons to the south—all of which were Catholic. It was during the first war in 1529 that Zwingli wrote this famous hymn. In the second war, while serving as chaplain for the small Zurich army numbering only 2,700 against the 8,000 Catholic troops, Zwingli was struck by a shower of stones while ministering to a soldier beneath a pear tree. Here the Catholic troops soon found him dying and upon discovering his identity, put him to death. This ended the life of the Founder of the Reformed Church, who gave all "for truth and for his faith.")

Announcements **Offering** **Anthem****Hymn** 607 "Faith of our Fathers, Living Still"**Consecration Prayer**—(Loyalty to Christ. Love for our Church. Liberality toward all her interests. Offering of self to Christ and His Church.)**Doxology** **Benediction****Recessional Hymn** 389 "O Jesus, I Have Promised"

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Have We Lost the Spirit of Zwingli?

CHARLES E. SCHAEFFER, D.D.

ON October 11, 1531, Ulric Zwingli, the founder of the Reformed Church, died under a pear tree on the battlefield of Cappel. He died a martyr to his cause. He died in an act of mercy while he was comforting a dying soldier. His last words are reported to have been "They may kill the body, but they cannot kill the soul." With his untimely and tragic death at the age of 47 years, the cause which he espoused was not wholly lost. Others took it up and carried it forward; his successors became the champions of his views and the conservers of his spirit and the Reformed doctrines of the Reformation movement spread into many lands.

The Reformed Church in the United States traces its lineal descent to Zwingli

and his successors. Four hundred years have passed since Zwingli died and the question obtrudes itself—Is the soul of Zwingli still alive? Or was its life snuffed out with the deathblow to his body? When Joseph in Egypt revealed himself to his brethren he asked of one of them, "Is thy father yet alive?" So after four centuries of history in the Reformed Church we may ask ourselves, "Is the soul of Zwingli still alive?" or "Have we lost the spirit of Zwingli?"

In the contemplated celebration of the historic event of Zwingli's death on October 11th, there is occasion not only to recall the life and work of this great martyr Reformer, but also to make a fresh study of our own Church, to take anew our bearings, to sense again our



VIEW OF ZURICH, SWITZERLAND

Zwingli Preached in the Great Cathedral, the Church with the Two Towers.

great task, to ascertain how far we have drifted from our ancient moorings, to survey our present status and to catch a vision, an outlook for the future. Our subject seems to imply that during these centuries of our history we may have lost something. Doubtless we have also gained something. Conditions in the world have greatly changed since the days of Zwingli and the Reformed Church has doubtless been justified in adjusting itself to these new conditions. At any rate our Church is not a wholly static body.

Just what the peculiar genius of the Reformed Church is is not so easy to determine or to define. We are quite sure that we have something unique and distinctive to offer but just what that something is we are not able to tell exactly.

Now there are just three things which differentiate denominations from one another: these are, doctrine, polity and cultus, or theology, government and worship. Different denominations may hold the same doctrine and differ in their form of government, or they have the same order of government and differ in doctrine or worship.

There are, of course, national and racial and lingual backgrounds which serve to accentuate these differentiations. There are, likewise, customs and usages which confirm these distinctions. But the thing which really distinguishes a denomination and justifies its existence is the spirit which characterizes it and the contribution which it makes to the establishment of the Kingdom of God on earth.

The Reformed Church has had an honored history in Europe and also in America. For two hundred years it has been established in this country. We were early on the field. We were on the reception committee when some other denominations that have far out-stripped us in numerical strength and prestige came to America. From our own loins have sprung ecclesiastical organizations whose membership outnumbered that of the mother Church. One time we had a string of congregations from Nova Scotia to Central America. We were on the Pacific Coast fifty years ago. One of our ministers preached the first Protestant

sermon west of the Mississippi River. Our educational institutions were among the earliest to be established in this country, our Boards were organized at an early date, and the contributions which we made to the theological thought and to the interests of civil liberty and the formation of the American Government were by no means small or negligible. If one wishes to work up a little denominational pride he only need go back into the history of the Reformed Church on both sides of the water and he will find whereof to boast.

Is the faith of our fathers living still? If it has died down in some hearts it is due partly to their neglect of a study or of a sense of appreciation of our time-honored history. We forget the past so soon. We have so little history-mindedness amongst us. We forget that we come from afar, that we are of yesterday and that others have labored and we have entered into their labors.

Of course, someone will reply by saying that this spirit of revolt, of breaking with the past, was precisely the spirit of Zwingli! He broke away from the contemporary thought and practice of the Church in his day. But Zwingli's break was with the contemporaneous and not with the past of his generation. He went further into the past than the men of his day were willing to go. He went back to the New Testament itself. He began the study of Greek in order to read and interpret the New Testament aright. He turned away from the philosophy and theology of the wranglers and sought to learn the mind of God purely from His own simple word. From his teacher, Thomas Wyttenbach, he heard that "the time is not far distant when the philosophical theology will be set aside and the old doctrines of the Church as laid down in the Scriptures and in the works of the Fathers be restored." Zwingli broke with the present but not with the past of his time. He emphasized the Bible as the only rule of faith. Zwingli was Swiss born. Other Swiss Reformers were immigrants to Switzerland, but Zwingli arrived at his ideas and conclusions independently of others. They were seed thoughts in his own mind which germinated by his

study of the classics, the Fathers and the Bible itself.

Altogether we as a Church have allowed ourselves in our thinking and our methods of work to be too much influenced by the contemporaneous. The new psychologists have presented us with a conception of God which is largely a projection of our own consciousness, a sort of a subjective auto-suggestion which some have been all too ready to accept, so that doctrinally the Reformed Church of today has no distinctive quality and in our ranks there are many different varieties such as liberals, orthodox, mediationists, pre-millennialists, literalists and some with no doctrine or theology at all, but with only a vague and vapid ethical or morality gospel.

The Reformed Church has always prided itself on its liberal spirit. But its liberality has too often been the equivalent of a broad latitudinarianism which lacked both pitch and point. It has failed to sound a distinctive doctrinal note and has not held or begotten any deep theological convictions among its constituents. This has inevitably militated against its growth as a denomination in this country. There has not been enough of a rallying cry to command the love and loyalty of many of its adherents. It has studiously avoided being narrow and provincial in its doctrinal position, but as a consequence it has remained a small and rather provincial body geographically considered.

Likewise in our methods of work we have been under the influence of the contemporaneous. When Israel revolted under the Judges they asked the Lord to give them a King *like the other nations*. The temptation always is to be and to do like the others. Consequently we as a denomination have introduced and adopted the methods of other bodies until there remains scarcely anything distinctive amongst us. The time-honored custom of the catechetical class has been abandoned in many congregations and substitutes have been adopted. The architecture of our churches has been changed so that there remains nothing distinctive in any appointments thereof. The line of demarcation between the Reformed

Church and some other denominations has been reduced to a narrow margin. Until many of our people are asking, "What is the difference?" There is no uniformity in our worship. There are scarcely two congregations in our denomination whose order of service is precisely the same. Many even make use of Sunday-school literature and of hymn books which bear the imprint of other denominations. Many of our people subscribe to interdenominational papers instead of to our Church papers. Is it, then, any wonder that our denominational consciousness is at such a low ebb and that we as a denomination are doing comparatively so little in Kingdom building?

Some one will say, "The day of denominationalism is past! Thank God for this lack of denominational consciousness in the Reformed Church." Even at the risk of being regarded as obsolete and antiquated, I make a plea for a sound and sane denominationalism. Protestantism in America operates through denominations. If the existence of denominations is wrong then Protestantism itself must be called to account. Before we can get rid of denominations it is necessary to get rid of Protestantism. But some of us would scarcely be willing to do that. Consequently the Protestant forces must continue to function through denominational bodies.

Now, no one is so asinine as to maintain that a denomination should be made an end in itself. When we strive to build up our denomination and to awaken a denominational consciousness it is not with the purpose of building up a denomination. That would not be a justifiable endeavor and would merit the censure of all true and honest men. Then the denomination would be merely a narrow-minded, bigoted sect—nothing more. But the end of all Christian organization and effort should be the Kingdom of God. Now I submit that a denomination that is strong and vigorous, that senses its task readily and enlists the whole-hearted co-operation of its constituency will be in position to render a greater service in Kingdom building than a denomination that does not know its own mind, that is flabby and anemic and that must spend

its energy largely on keeping on its own feet.

"Strong to serve" should be the aim of every denomination. If in connection with the observance of the 400th anniversary of the death of its founder, Ulric Zwingli, on October the 11th, the Reformed Church in the United States will

get a new grip on itself, by contemplating its origin and history, its spirit and genius, as well as its resources and its mission in this and in other lands, then we may believe that the soul of Zwingli is marching on and that his prophetic words falling from his dying lips, are finding fulfillment in our day and generation.

Annual Home Mission Day

ON the second Sunday in November the congregations and Sunday-schools of the Reformed Church will observe the annual Home Mission Day. This has been a long-standing custom, extending over a period of thirty years. This special day furnishes a suitable occasion to bring to the attention of our people, young and old, the great importance of the work of Home Missions. The month of November lends itself admirably for the fuller consideration of this enterprise of the Church. The month is charged with the spirit of patriotism. Armistice Day on the 11th and Thanksgiving Day on the last Thursday of the month bring vividly to our attention the great national principles and ideals which inspire the American people. But patriotism and religion should never be divorced. The house of our national pride and prosperity is built upon sand if the rock of religion be removed. The stability of our American institutions lies in the religious principles upon which they were founded. Patriotism without piety becomes sounding brass and a clanging cymbal. Therefore it behooves us as Christian men and women to give the religion of Christ proper place in our national life. We must remind ourselves and the world constantly of the fact that only that nation is blessed whose God is the Lord. The avowed purpose of Home Missions is to build the Kingdom of God into the life of the nation. Thus religion and patriotism blend during the month of November as perhaps at no other time in the year.

Moreover, it is scarcely a year since the great National Home Missions Congress was held in Washington, D. C. This great gathering of Missionary leaders

released a wealth of data, of facts, of conditions, the knowledge of which should be shared with the rank and file of our people. The work of Home Missions never was presented with more challenging conviction. Never did the importance of the work loom more largely than today. If there is any apathy or indifference on the part of some people to the Home Mission enterprise, the reason for it must lie in themselves and not in the lowering of the magnitude and significance of the task itself. The call was never so loud as today; the urgency never so great. The forces and factors upon which the American people had rested their confidence have largely failed and we find ourselves today in an economic and industrial slump from which there seems to be no immediate escape. Cannot the people of this nation see that the only deliverance must come from the application of those religious principles which have been allowed to be obscured in seasons of prosperity?

Home Missions is the effort on the part of the Church to win to Christian discipleship the people who are outside its fellowship and to apply the Gospel of Jesus Christ to all the relationships of life. With 50,000,000 people outside the Church, and with a pagan civilization constantly asserting itself, no one can say that the task of Home Missions is finished. It has just begun! Leaders in the Church are recognizing this fact and are beginning to apply a strategy that will make the work more effective than ever.

Now, our people need to know these facts. They need to be informed of what is going on in the country, in the Church, and what the needs really are. Home

Mission Day furnishes the occasion when every pastor, every Sunday-school superintendent, every teacher should bring these things to the attention of the people. It can be made a great day of the Church if proper preparations are made for it. The Consistory or Sunday-school Cabinet should meet at an early day and appoint a special committee to prepare for Home Mission Day. This Committee should plan to give a patriotic and religious setting to the special service. The Church or Sunday-school room should be suitably decorated with flags and mottoes. Announcement should be made several weeks in advance. An effort should be made to get a full attendance. The envelopes should be placed into the hands of every member of the Sunday-school and

Congregation at least two weeks before. The pastor should prepare the most inspiring and informing sermon and magnify its place on the program of the day. There might be letters secured from Home Missionaries, which should be read. Everything in the service should serve to lay this great work upon the hearts of the people. Instead of the service being dull and uninteresting, it should bristle with life and passion. Instead of apologizing for this special Service and Day, the pastor and officers of the Church should hail the same as a great opportunity to lead their people out into larger interest and greater activity in the Church. With a little thought and effort the annual HOME MISSION DAY can be made a great blessing instead of a bore in the Church.

Home Mission Day Beneficiaries

THE Board of Home Missions has designated two of its Missions to share in the special offerings on HOME MISSION DAY. These Missions are Pleasant Valley, near Dayton, Ohio, and the First Reformed Church at Homestead, Pennsylvania. Both of these Missions are worthy of the help of the Church at this time. And they greatly need this help. Let us take a look at these two Missions.

Pleasant Valley. Just five years ago a student from the Central Theological Seminary at Dayton, Loran W. Veith, went out among a colony of folks who had recently settled on the outskirts of Dayton. This student discovered that these people were without any religious privileges at all. He brought the matter to the attention of the authorities of the Seminary, and of the Classis, and this body overruled the Board of Home Missions to sponsor this work. The Mission was enrolled in September, 1926. A portable chapel, which had served the Calvary Mission at Lima, Ohio, for some years, was transferred to Pleasant Valley, and set up on a large lot in the midst of the community. The present membership is 86, with a Sunday-school enrollment of 160. But the chapel is in such poor state that it threatens to fall over whenever

there is a strong wind blowing, nor can it be made comfortable during cold winter weather. Consequently the Mission needs a new building. It is proposed to put up a modest structure, just as soon as the funds are available, costing about \$25,000. The Mission itself cannot provide this money. It looks to the Church at large to supply it. The Woman's Missionary Society of the General Synod and of several Synods and Classes have pledged about \$9,000 of this amount. But there still remains \$16,000 to be raised. It is proposed that all the congregations and Sunday-schools in Ohio Synod shall apply their offerings to this Pleasant Valley Mission. It is hoped that fully \$10,000 may be thus realized from within the bounds of the Ohio Synod alone. Here we have a distinctively Mission station. Everybody who has seen the field, and the opportunities of the same, is impressed not only with the work already done but with the greater work that can be done with a suitable church building.

Homestead, Penna. Here we face a somewhat different situation. The work at Homestead was started in 1899 and was enrolled as a Mission in October of that year. For many years the Mission was housed in the Sunday-school part of the Church plant. The need for the com-

pletion of the Church auditorium was felt for a long time, but not enough interest or money could be secured. There were likewise frequent changes of pastors, which did not help the work forward very much. Several years ago, however, under the leadership of the present pastor, Rev. D. J. Wolf, the Mission decided to relocate, sell its old building and erect a new edifice. This was done, but not without involving the Mission in very heavy debt, under which it is now struggling. But it now has a very substantial and well-appointed equipment, consisting of a two-story church building and parsonage. It incurred an indebtedness of \$70,000, which is entirely too much for a Mission itself to carry. The membership is 205, and the Sunday-school enrollment 167. Therefore the appeal is made to the Church at large to come to their help and relieve them of a part of their obligations. It is proposed that the congrega-

tions and Sunday-schools of the Pittsburgh Synod apply all their offerings to Homestead on Home Mission Day.

The offerings from the rest of the Church, except those from the Pittsburgh and Ohio Synods, will be divided equally between these two Missions.

Both of these Missions in making this appeal have the endorsement of the Board of Home Missions and of the Synods and Classes within whose bounds they are located. Their burdens are too heavy to be borne by each Mission separately, but when such burdens are shared by all our congregations and Sunday-schools the same can readily be carried. We need the spirit of co-operation and the willingness to bear each other's burdens. This lies at the heart of our religion and our readiness to help others in great need is a sure test of the genuineness and vitality of our faith.

A Sunday at Black River Falls

DR. CHARLES E. SCHAEFFER

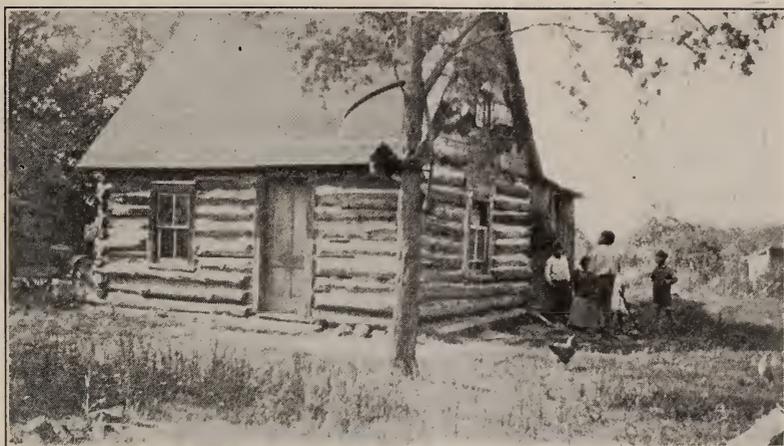
A VISIT to our Indian Mission at Black River Falls, Wis., on Sunday morning, April 26th, was a real delight to the General Secretary of the Board of Home Missions. The evening before I had visited the Indian School at Neills-

ville, Wis., where almost 100 Indian children are attending our school which is in charge of Rev. Benjamin Stucki. The Mission, however, is located about twenty-five miles from Neillsville. This makes really two centers for our work, but both



REV. AND MRS. JACOB STUCKI

Photo taken in 1929 near Black River Falls, Wis. Mr. Stucki served as Missionary to the Winnebago Indians for more than 46 years.



THE HOME OF BROWN EAGLE
Many of the Winnebago Indian Homes Look Like This Humble Habitation.

are under the supervision of Rev. Benjamin Stucki. Perhaps a word ought to be said about this remarkable missionary worker. He is a son of Rev. and Mrs. Jacob Stucki who, for over 46 years, served as our Missionary among the Indians. He was brought up on the grounds where our Mission at Black River Falls is located. His early playmates were his own brothers and sisters and also the Indian children belonging to or living in the neighborhood of the Mission. Consequently he speaks their language, knows them by name, knows their customs and habits, knows their

good points as well as their weak points. He is a very versatile man. Not only is he a good executive, a good preacher, but he is likewise an amateur surgeon and practitioner, for he has to care for many of the minor ills and aches of the Indian people who are pleased to call him "Mr. Ben." I suppose the Church at large scarcely appreciates the fine qualifications which Rev. Mr. Stucki possesses for the work in which he is engaged.

Well, the morning of April 26th, Rev. Mr. Stucki and several of his helpers at the school took me out to the Mission at Black River Falls. There we came to a



CONGREGATION LEAVING CHAPEL AT BLACK RIVER FALLS, WISCONSIN



ELDER DAVID DECORAH AND WIFE
He Was Licensed to Preach by Sheboygan Classis 16 Years Ago.

neat little frame chapel in a clearing in the woods and to a dwelling house about a block away. This house had been built by Rev. Jacob Stucki and here he lived for many years. The house is now occupied by Evangelist John Stacy, one of our first Indian converts. It was a great pleasure to meet this very interesting character. Mr. Stacy is the standby of the Mission. He has rendered great service in translating portions of the Bible into the Winnebago language. He served as my interpreter in the Church service. I also met his wife, and their two daughters and their son who had come forty miles to worship in the little frame Church in the wildwood that morning. They come this distance nearly every Sunday to worship with the rest of the family and their Indian friends. The little Church was well filled. I just wondered where they all came from, for they seemed to come out of the woods from almost every direction.

The service was very interesting. Rev. Mr. Stucki had charge of it, announcing the hymns, and reading the Scripture lesson. Mr. Stacy led in prayer in the Indian language. I preached the sermon using as the basis, "The Lord's Prayer."

Most of the Indians know this in English. They also love to sing "Sweet Hour of Prayer." The hymns they sang were all in English. Mr. Stacy interpreted my remarks into the Indian language. I came to the conclusion that it takes longer to say a thing in the Indian than in the English language. Really, the Indians manifested great patience, for the service lasted fully an hour and a half and nobody seemed to get restless. After the service, I shook hands with all who were present. In the afternoon we called on a number of the Indian families at their homes. Of course, they live in a very primitive condition, but they were very kind and courteous to us and I believe they appreciated our visit.

Lic. David Decorah, who is a graduate of the Mission House and was licensed to preach by Sheboygan Classis, lives in the house formerly built by Mr. Stacy which is located on the Mission property. He was present at the service. He is an elder of the congregation. Altogether, the day spent in the Indian Mission was most enjoyable and gave me first hand knowledge of the work which the Reformed Church began many years ago and which it is still supporting.

"I certainly would not want to be without THE OUTLOOK OF MISSIONS for it has always been a part of the family and though at present we are not in the Reformed Church, yet I want to know what it is doing."—MRS. E. W. MOYER, Boston, Mass.

Observations of the Treasurer

J. S. WISE

TWENTY years ago I experienced a genuine thrill over the prospect of making one of the greatest changes in my life. At the annual meeting of the Board of Home Missions, July, 1911, I was elected its Treasurer. The salary offered was considerably less than that which I was then receiving. To accept the call meant a complete change in my own life and in that of my family. I was given three months to decide and to prepare myself for the change. It meant resigning from a position that had made possible the raising and educating of our four children. It meant the giving up of our home, where our children had been reared, and moving from Reading to Philadelphia. It meant the assumption of new duties in a new field. In fact, it meant such a complete change that I felt the call should not be accepted lightly. My wife and children were to be consulted before a final decision should be made. It became a family matter and it was unanimously agreed that the challenge should be accepted.

Consequently, on October 1st, 1911, we moved to Philadelphia. Of course, we had to pay twice as much rent for the Philadelphia house as we received rent for the house at Reading. Several years later we were glad to sell the old home at a slight loss and thereby end a constant drain upon the income derived from the new field. We soon discovered that the whole cost of living in the larger city was considerably higher than we had anticipated. But we had much faith. The work itself and the opportunities for enlarged service were so alluring that neither my family nor myself ever regretted the change.

Many have been the joys and few the sorrows connected with the work during these twenty years. The new associates, the enlarged horizons, the joy of service, the durability of the work done, all have exercised a powerful influence upon our lives. We are still looking forward with even greater faith than we had twenty years ago. Our backward look sees many successes and few failures.

Even our sorrows have been mellowed and sweetened during the years. Our greatest sorrow was the "home going" of our son and daughter, the oldest and youngest of our children. Many are the precious memories of them that we now cherish!

These past experiences strengthen me to bear the heavy tasks of the present as well as to undertake those of the future. At present the Board is greatly suffering. Its finances have been seriously impaired by a reduced income, so that the Treasurer's lot, like that of the policemen of the *Pirates of Penzance*, "is not a happy one." His problems each day are seemingly unsolvable. And yet, when the day ends, there is a sense of satisfaction in knowing that with the resources at hand, the very best possible has been done.

I am sometimes of the opinion that entirely too much time is devoted in teaching men how to acquire wealth and not enough in teaching them how to dispose of it so as to do the most good. Because of this deficiency in our education, the Board of Home Missions has had to suffer during the past twenty years. For the increased giving on the part of our people we are very grateful, but when we consider their increased earnings, the actual giving reflects a lack of proper training in this very vital matter.

I am likewise of the opinion that much of the criticism against the management of the work of the Board is not fully justified. For instance, I have often heard that the Board's overhead, when expressed in percentages, is exorbitantly high. The Board's overhead expressed in percentages has frequently been published, but I here publish them once more. These percentages have been maintained at practically the same figures during the past twenty years. The amount of money distributed, expressed in percentages, is divided as follows:

Executive	4½%
Superintendence	2½%
Promotion	2%
Legitimate overhead	9%

Interest on Deficit and Loans . . .	2¼%
Gross overhead	11¼%
Distributed for the work of Home Missions and tasks assigned to the Board by the General Synod	88¾%
Total	100%

In reality only a fraction of the 4½% for administration should be classed as overhead. Superintendence is nothing more than service rendered in behalf of the Missions, in addition to that given by the pastor in charge. The work of Promotion, formerly conducted by the Board, is now largely under the direction of the Executive Committee of General Synod, and this part of the Executive Committee's work is financed by the Boards and is included in this 2%. The item for interest on deficit and loans, I believe, should not be included in overhead, for had the Church been paying

the full apportionment there would be no occasion for this expenditure.

I would prefer, by far, to write about the achievements that have been made by the Board of Home Missions during the last twenty years rather than to explain the so-called overhead or any of the other expenditures of the Board. In the main, the Board's expenditures have been wise, constructive and helpful; conscientiously made, for one single purpose—the promotion of the Kingdom of God in America. In this enterprise the Board has endeavored to carry out the program of the Church as officially expressed from time to time in the actions of the General Synod.

What I have written pertains altogether to the past. What the future has in store for us is still problematic. The future program of the Board must necessarily conform to its income. I shall have more to say about this in subsequent articles.



VIEW TAKEN NEAR THE INDIAN SCHOOL, NEILLSVILLE, WIS.

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Wholesome Criticisms

MR. WISE, the treasurer of the Board of Home Missions, I "caught" one day discussing the articles in this department of the July issue on "The National Conference of Social Work," and "The Church Conference of Social Work." He owned up to it and confessed that he was criticizing the articles for being dull and uninteresting. He said he read through them but had to force himself to do so.

I have two answers to that. One is that Mr. Wise, and many other readers of *THE OUTLOOK OF MISSIONS*, haven't sufficient contact with social work to enable them to appreciate what it is all about—and they ought to repent and do better. The other answer is that he was right, and articles on social work, as well as on every other kind of work—in *THE OUTLOOK OF MISSIONS* and elsewhere—should be written in an attractive way so as to get themselves read and be enjoyed as well as be instructive.

And then came to my desk the August number of *The Conference Bulletin* published by the National Conference of Social Work. About the first article in the *Bulletin* was one on "Impressions of the Minneapolis Conference" by the President, Dr. Richard C. Cabot, professor of Social Ethics at Harvard University. In presenting his impressions, which caused me to think of Mr. Wise's criticism, Dr. Cabot remarked that one of the speakers, a professor of the Philosophy of Social Work at that, threw a new word into the arena of discussion, the word "aesthetics," asking why it is that the writings of social workers are so ugly, so empty of aesthetic value. Then, answering his own question, he said it is because they phrase their case-stories so badly. Dr. Cabot added that so long as

our writings and our speeches are ugly, so boring, so tired-sounding, it is no wonder that they arouse no more vigor of donation in the public. Then later—and this well illustrates the point—Dr. Cabot refers to the address of Mrs. Ruth Muskrat Bronson in which she told of her work as Guidance Officer in the United States Indian Service. He said that those who heard her will not forget that an Indian girl can beat the rest of us hands down when it comes to eloquence. He writes that when he heard her speak he said to himself: "Ah! here at last is beauty in the speech of a social worker!" "Not purple patches of glistening verbiage," he said, "but real picture speech that draws the reality before your eyes,—the reality with its stern sadness, its irrepresible humor, its eternal hope." This young Indian's perfectly organized speech focused itself at three points, Dr. Cabot said: "1. Her grandfather's outlook on the Indian situation in America today; 2. Her father's viewpoint; and 3. Her own. What a model for writers of history! She smiled as she spoke. She had valor and determined faith." Yet she faced the terrific problems of the present, and declared that for generations we have been doing all we could to destroy the Indian's best institution, the family, which it may take us five hundred years to rehabilitate.

Well, I reproduced Dr. Cabot's reflections here because they set forth attractively good social service as it has to do with the Indians, and also because it is a good comment in line with Mr. Wise's criticism that I think valuable enough to pass around not only to the readers but also to the writers of *THE OUTLOOK OF MISSIONS* family.

"Several weeks ago I borrowed a copy of the magazine from the Woman's Missionary Society and found it so interesting and instructive that I want one of my own."—ETHEL ELDER, Pres. G. M. G., *Robertsville, Ohio.*

The Relation of the Church to Social Service

A Message from the Church Conference of Social Work.

(The following is an abstract of a Message adopted by the Second Annual Church Conference of Social Work which met in Minneapolis, June 14-20, 1931.)

BOTH in the teaching and example of Jesus, service to humanity is emphasized as the very heart of true religion. Christianity has continuously appealed to the world in terms of its social fruits. The Church Conference of Social Work therefore calls upon Christian people everywhere to further the realization of the principles of Jesus in everyday life.

Social service is alien neither to the program of the local church nor to that of denominational boards. Yet it has often been misunderstood. It is high time that Christians recognized that their social service obligations have a definite and intimate relation to their responsibility for the building of the Kingdom of God on earth. Some of the departments of social work in which the churches should have a special interest are those relating to the care of children, marriage and family relations, health, unemployment, economic and community welfare, good government, crime and prisoners, service to the immigrant, hospitals, and homes for children and for the aged.

The Conference would call particular attention to the social needs of rural communities, where such problems as delinquency, family disorganization, and handicapped and neglected childhood exist. Probably two-thirds of America's counties have no social worker. In the rural communities live about forty per cent of the people of the United States, and the next great advance in social work should be to bring skilled care to the neglected and unfortunate among them. Farm, ranch, and small town need the redemptive force of religion as much as do the thickly congested areas in and around our cities.

In all these directions where the local church may help meet the social challenge of its own community the minister is the key to the situation. The Church Confer-

ence of Social Work appeals to the conscience of the minister to give social service a place of importance along with preaching, religious education, pastoral care, missionary endeavor, and the other work of his parish.

This leads one step further back to the preparation of candidates for the ministry, so as to produce qualified leaders determined to apply the spirit of religion to the economic and social needs of humanity. It has been noted with deep satisfaction that certain seminaries are carefully training ministers in organizing the local church for active participation in the social work of the community; that many seminaries are adjusting their courses with this end in view; and that ministers and students are undertaking surveys and projects in social work which are of practical benefit to community life and of educational value for the ministry. However, a minister's knowledge of social work is not expected to take the place of pastoral care but rather to supplement and vitalize this spiritual service rendered to his people.

The Conference further recommends that religious leaders endeavor to promote a common spirit and cordial understanding between church workers and social workers. It is in no sense the aim of the Church Conference of Social Work to induce the churches to enter the field of social work in competition with social agencies. Rather its desire is to promote the largest understanding and provide for the greatest mutual helpfulness between these two great branches of human service. Both the social worker and the church worker, facing the staggering magnitude of poverty, ignorance, disease, crime, selfishness, social injustice, and the mass hatred of nations and classes, must add to their skill great courage, great faith, and the capacity for great endeavor. These are gifts from God to those who seek them with all their hearts.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

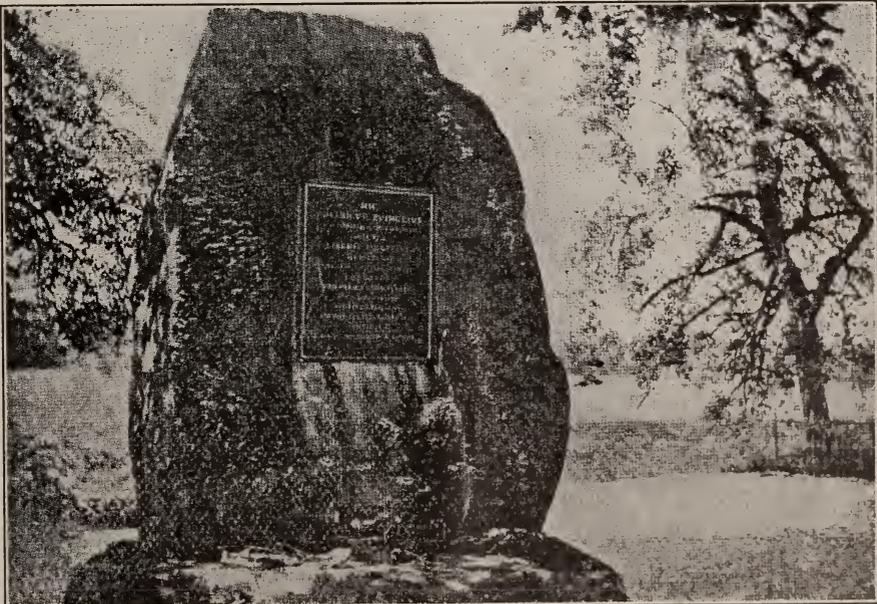
The Heroism of Ulric Zwingli

OUR Church has a special opportunity to pay tribute to Ulric Zwingli, the great Swiss Reformer, on the 400th anniversary of his death on October 11, 1931. He deserves to live in the memory of our members, for it was he who was a true reformer and who was a real defender of the Reformed faith. Because of his early death, on the field of battle, he did not exert the same influence as Luther and Calvin, but his writings have a freshness and a flavor that are in full accord with the thought-life of the 20th century.

Heroism is a noble devotion to some great cause. Christian heroism is a sacrifice of self for Christ and His truth. There have been martyrs in the world who did not die for love of Christ, or

zeal for truth, but for personal honor. Such are not worthy of having their names written on the scroll of the noble army of martyrs. Only they who are loyal to Christ, proclaim His truth, defend the faith once given to the saints, endured the cross and despising its shame, are deserving of the victor's crown. It is in this light that we should ever look upon the life, labors and death of Ulric Zwingli, that heroic Swiss champion of the faith.

Zwingli had a deep sense of the divine revelation as it is in Christ Jesus. In that day, as now, the danger was to mistake the *opinion* of faith for the *faith itself*. This begets a narrow mind, a shrunken soul, and a hard heart. Instead of an unfolding of the divine life in the



ZWINGLI MONUMENT ON THE BATTLE FIELD OF CAPPEL, SWITZERLAND

soul, it petrifies the spiritual man. The Church of Rome did not allow any freedom of thought, or liberty to will and to do according to the good pleasure of God. The people were bound to obey the human laws and rituals of the Church.

Men, like Zwingli, saw that such a code of morals could not satisfy the deepest needs of the soul. They felt that no priestly mediation, no papal indulgence, no rigorous practices and no scourgings of the flesh could restore the soul unto the full joys of salvation. The reformation movement was not an antagonism of the authorities of the Church, but a vindication of the teachings of the Bible. Zwingli was a student of the Bible, and by a patient study of the Word of God, he became a staunch defender of the truth. He did not advance his own opinions, but he clung to the Bible as the only rule of faith and practice. Zwingli wrote to Luther, "we prevent no doctrinal statements to come before the church, be they popish or Lutheran. But we stand near by them with the flail of God's word." This reveals the disposition of the man. He did not show any intolerant spirit to the views of others, but he would test their writings by the Word of God. His own views had to square with the truths of the Bible. He was no respecter of persons whenever their views were at variance with the Gospel of Jesus Christ.

The heroism of Zwingli manifests itself more clearly in his tears than in his martyrdom on the field of Cappel. He had made such progress in grace and truth, in love and peace, that he was a lover of those who did not agree with him. It is here that Zwingli towers far above his co-workers. He never forgot that life is deeper than doctrine and love, broader than opinion. His tearful eyes would often testify to the warm, fraternal love in his heart which his lips could not express. Zwingli could control his temper and govern his tongue. This is true heroism. For, "he that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Zwingli did not desire to start another church, but to attack the gross errors of

the Roman Church and to restore the true faith and the purity of life. To excommunicate the reformers was a mistaken zeal of the Church. So far as is known, the Roman Church never did expel Zwingli. What a sad thought, that when the fine light of the Gospel began to glow in the bosom of the Church, "men loved darkness rather than light because their deeds were evil!" To assert the truth as Zwingli understood it implied conflict. He had nothing to face but a life of trial and torture. In his own case it meant even the death of a martyr. What heroic grace such a man had, to live and preach under the shadow of his own death! What strong will to defy popular acclaim and to go forth, making known the riches of God in Christ Jesus!

It is here that the hero of the faith, the ambassador of God, rises above popular esteem. No great reformer is fully appraised in his own day and generation. His true worth is only clearly seen with the growing years. The Christian hero is always in advance of his age—a voice crying in the wilderness—a victim to the times in which he lives. This is a painful thought, but it is true. Take for example the minister of the Gospel. He is set as a watchman in the tower of Zion. He is "put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The truth makes men free, but it inflicts sores; it is distasteful, it is unwelcome. Medicine is unpleasant to the taste but it will heal. The sugar coat on the pill has no healing virtue. It rather hinders than helps to restore the sick. The faithful preacher will not preach to please the ear or tickle the vanity of his hearers. The sermon is to comfort and perfect the saint, and to convert and save the sinner. I confess it requires heroism to preach the Gospel in this age.

Whenever the Church fails in its mission to a world dead in trespasses and sins, God raises up men to defend His cause and to maintain the honor of His name. In such a struggle, these heralds of the Gospel will meet with constant opposition. Their lives are in peril, and they must often seal their convictions

with their own blood. They die in order that the truth may live. Thus it came to pass in the days of the Reformation in the 16th century. The lines were drawn between friends and foes. Five cantons would not agree to the measures of the reformed free cities. War was inevitable! Strange as it may seem to appear, Zwingli had a kind of presentiment of the nature of his death. Once he said: "I often think that as Christ died for the Church at its foundation, so there must be martyrs at its reformation, and I expect to be one of the martyrs." "Looking up to a great comet that was shining in the heavens, shortly before his death, he said: 'This brilliant star is a torch to light me to the tomb.'"

"The brave man is not he who feels no fear,

For that were stupid and irrational;
But he whose soul its fears subdues
And bravely dares the danger, nature
shrinks from."

Before the battle in which he fell, Zwingli tried to nerve his people for the conflict by saying: "Our future destiny depends upon our courage." The fatal day drew near when he must accompany the troops to the battlefield. He stood at the door of his house where he took an eternal farewell for this world from his loving wife and dear children. Tears

became the language of their love. Standing at the side of his horse, he said to his weeping wife: "the hour of parting is come; the Lord wills it to be thus. Amen! He will be with thee, with me, and with our children." The field of Cappel became the scene of his heroic death. As chaplain he was in the thickest of the fight. He could not look on while his brethren were shot down in battle. "In the name of God," he cried, "will I go to them, to die with them or to aid in their deliverance." While stooping down to console a dying soldier, a stone struck Zwingli on the head and closed his lips. He fell to the ground, but as he rose again two blows upon the leg struck him down. Twice more he sprang up, but a fourth time he was thrust by a lance, where he fell beneath his wounds. The last words of Zwingli are a precious legacy to our Church and a sweet comfort to every Christian soul. They show that he was certain of the sweet hope that for him to live was Christ and to die was gain. And so he cried out: "What does it matter; they may kill the body, but they cannot kill the soul." Yes, what does it matter!

"Whether upon the scaffold high,

Or in the battle's van,

The noblest place for man to die,

Is where he dies for man."

Too Vast

EACH day brings new reports from China, new stories of flood and famine and suffering. Thousands are reported dead and millions homeless; millions may die before the waters recede and new crops can be grown. Yet Chinese floods and Chinese famine no longer strike an immediately responsive chord in the average reader. Floods in China are commonplace; so are famines. And the figures necessary to compute the losses are too large for ready comprehension. It is all too big. Even China itself, with its teeming millions, cannot readily be grasped by the Western mind. A thousand persons die in a storm and there is

ready sympathy. Five thousand perish in an earthquake and again the average person understands. They are figures readily understood. But 3,000,000 or 30,000,000—those figures apply, in everyday reading, only to budgets and bushels and barrels, dollars and wheat and oil.

Wise statisticians understand that human comprehension of sheer numbers has its limits. They draw comparisons. They would say that those who died in the flood may equal half the population of New York, that China's utterly destitute outnumber the unemployed in the United States by two to one. But even that cannot fully tell the story of the tragedy. In the face of such numbers,

the suffering individual is all but lost. Before so much tragedy the average person, sympathetic though he be, can only stand

in awe. The human element is lost in sheer arithmetic.—*Public Ledger, Philadelphia.*

The Faith That Will Not Shrink in China

IT is about time that the members of our Church should understand the situation of Christian Missions in China. We are so kept under the spell of famine and flood, war and banditry, that many of us seem to have no ear or eye for the progress of the Gospel among the Chinese. The fortitude, courage and patience of the Chinese Christians should challenge our attention and restore our confidence in the work of the missionaries and their associates. Only the all-seeing God knows the sacrifices, sufferings and sorrows that are required of those who call themselves followers of Christ in China.

Listen to this heartening testimony: "All the opposition does not seem able to scare men off. It has always been thus. The worst they can do is to kill and non-Christians get killed just as readily. The heart seeks peace, and they find it in Christ. So the government can legislate all it wants to, people will still turn to Christ as of old. The Russian Govern-

ment said as soon as we down capitalism the Church will vanish. Since this was not the natural consequence they started in to persecute in their indirect way, and would not punish those who did persecute the Christians. Do they not realize that capitalism was always in the world, and the Christian Church is the first that has been able to make people give of their funds solely for the good of others, especially the poor? It is sheer blind, unjustifiable hatred that makes them antagonize the Church here as well as elsewhere."

Who will relinquish his efforts or diminish his contributions in the face of a Christian manifesto like that? Rather let us thank God that Chinese Christians "stand up, stand up for Jesus," and are ready to follow the path He trod to Calvary. This is the way we must go if we would own His cause, and become more than conquerors through Him who loved us and gave Himself for us.

From a Diary Kept in 1895

MANY diaries are still being sold in our day, but it is a question whether they serve the same purpose as they did in years past. If you are keeping a diary, what do you record in it? Is it not a fact, mostly *appointments*, where you are going and whom you expect to meet?

I fear we are depriving the coming generations of much valuable material by not recording it as it occurs in daily life. This was impressed upon my mind by the recent kindness of Dr. Ambrose M. Schmidt, who brought to the office a page from his diary of the year 1895.

And what a page of history that is! It tells of the annual meeting of Pittsburgh Synod held in the Reformed Church at Butler, Pa., of which Rev. D. N. Harnish was pastor. The diary records the services held on Sunday, October 13th. The weather was cool and pleasant. Dr. Schmidt was the guest preacher in the

Presbyterian Church at the morning service, preaching to a very attentive audience of over 500. In the afternoon he gave an address to the young men at the Y. M. C. A. with 35 present.

Then the diary contains this about the memorable Sunday evening service. "It was a glorious meeting. Brother Hoy made the address." (You need not be told that this was our beloved Dr. William E. Hoy, then a missionary at Sendai, Japan.) "He put down \$20, that he had intended to use in buying an overcoat and started a Kaneko Memorial Fund. I gave \$20, Alda gave \$5. We kept pushing up the scale until \$1025 was subscribed. Then I started 'an overcoat fund' for Brother Hoy and gathered \$27.18. He promised to use it for a coat and nothing else. One of the grandest meetings I have attended for a long time."

The address by our eloquent Dr. Hoy, true servant of God, and the spectacular giving of \$20, which he had saved for an overcoat, were sufficient to call forth an immediate response of \$1025. The brethren of Pittsburgh Synod in those

days—the beginnings of our work in Japan—and since, have made special gifts in times of need, which mark them as among the willing people of God, who never fail to respond, according to their ability.

A Far Cry from Sakata to York

DURING the visit to America of Rev. T. Miura, of Sakata, Japan, he was welcomed as a guest to many of our homes and churches. His fine presence and hopeful addresses brought the fine work at Sakata again to our minds. It was at this place that the sainted missionary, Herman H. Cook, took such a deep interest in the group of Christians, who later, under the fostering care of Pastor Miura have become a self-supporting congregation.

While on a visit to Zion's Church at York, Penna., Mr. Miura became acquainted with that friend of Missions, Mr. I. N. Fickes, who has since been supporting Mr. Iseki, the assistant pastor at Sakata, and in other ways has been helping the spread of the Gospel in Japan.

In a letter received by Mr. Fickes some time ago, Mr. Miura reports the distribution of 450 copies of the New Testament, made possible through a gift from Mr. Fickes.

Dr. and Mrs. Jacob G. Rupp visited the Sakata congregation on the 14th of September, 1930. It was a great joy to the pastor to have these guests at his church. "Dr. Rupp preached a good sermon to our congregation (the church was filled with Christians from the town and surrounding communities.)" Mr. Miura refers to his address of welcome in English, as follows:

"I used to pray once a week for my native town since I was baptized in 1888. I am the first Christian of all citizens in the heart of the Buddhist town. Then I was appointed as an evangelist for my own native town.

"While our Lord said a prophet is not without honor save in his own country, the evangelist has been working 25 years

among the Buddhists believing the Providence heartily. My sermons were disturbed often by the Buddhist priests shouting 'foreign religion devils,' etc. I did not mind, but made up my mind to spread the gospel with all my might among my fellow people. There were no Christians here 25 years ago, while there are 92 belonging to our congregation at present; 188 were baptized during the past 25 years. Our offerings were 876 yen or \$438, six years ago, while 1,406 yen or \$703 during past year. I, as Christian evangelist, was not allowed to speak at any public school 25 years ago, while I have been invited to speak about once a week for Young Men's Societies, Girls' Societies, etc. in past 20 years. At the very public school houses where I was forbidden at first, my non-Christian audiences of the kind were 83,874. On the other hand, certain Girls' Societies consisting of 40-50 persons and a group of 66 persons of the Sakata post office held their Christian religious service specially at our chapel and I preached sermons. Recently about 500 copies of the New Testament were distributed among these persons and others during the past year. This must be due to the great grace from on High and the results of the Reformed Church missionary works.

"Please tell to our good friends in your country the conditions of our church and your experience, especially to remember our work in your prayers."

Such tidings should cheer the hearts of our people, and encourage them to continue their contributions and prayers. "In due season we shall reap if we faint not."

"Kindly accept the two dollars in payment for your splendid magazine for two years."

—REV. ERMA S. KENISTON, Milo, Maine.

From Kirkuk to the Villages of Northern Iraq

By REV. J. C. GLESSNER

ALTHOUGH Kirkuk is the home-base and the centre of our operations, there comes a time when one's energies and love for his people seek greater bounds. It was Lincoln who said, "God must have loved the common people or He would not have made so many of them." It is in the villages that we find so many of these "common people," the rural folk, united for safety. Many of them are illiterate, thus complicating our already hard task. However, the command of our Lord has never been withdrawn or abrogated in the least. The world-wide charge, "Go ye into all the world and preach the gospel to every creature" is still the *program* and *mission* of the Church, and we cannot evade responsibility.

To this end, that we might make Christ known among those who have never had the opportunity of hearing of Him, our two Evangelists and myself, set our faces "steadfastly" toward the rural community. I use the Hebrew idiom "set the face" discreetly, for in its primary sense it denotes resolution, a fixity of purpose in spite of all danger or difficulty. The Chief of Police notified us before leaving that we would go forth entirely at our own risk, for the Kurds of the North were and are still in a rebellious state. Frequently, as we traveled, armored cars passed us on the way and aeroplanes hovered overhead all to remind us that we were in the war zone. Often we would witness disabled cars being towed into town, or listened to the tales of prisoners-of-war who were set free. But we remembered the words of our Master that when one puts his hand to the plough he should never turn back and all felt that God provided in a glorious way.

The season was not ideal for touring in so far as climatic conditions were concerned but we faced the dilemma of touring during the month of March or close our book-shop and reading-room which was to be opened on April first. We chose the former as being the most advantageous and therefore had to contend with snow-storms and rain, many times push-



MISSIONARY GLESSNER AND
EVANGELIST KEVORK

ing the Ford up the hills in a drenching rain. Then, of course, the familiar sign "Rooms for Tourists" is not known in these parts and one must often comb the town for a place to lay his weary head and fortunate is he who finds a coffee-house bench for a bed. And still more fortunate is he who finds that his bed-roll was on top of the pile when the car stopped in the middle of a ford the day before.

For the most part our message was received with little opposition. This was especially true among the Kurds who are of pure stock and more than anxious to obtain reading matter. The boys of the Secondary School would come into our room asking for the Gospels, something that never happens in our town of Kirkuk. We in turn would repay the calls by visiting their school during intermission and displaying our books, to which there was no apparent objection among teachers or students. On Sunday, in addition to our own private devotions, we planned to visit some of the homes. This plan was somewhat defeated for the hungry multitude would not allow us any



THE FRIENDLY BOOK-SHOP AND LIBRARY AT KIRKUK

(Maintained by United Mission in Mesopotamia. The open Bibles in the window are Turkish and Arabic.)

time we could call our own. Often it was difficult to take enough time out for our meals. There seemed to be a steady flow of government officials, teachers, pupils, soldiers, etc., into our room and seldom did anyone leave without taking a portion

of Scripture with him. Among them was one who asked for books pertaining to civil law. Surely we could show him the "Book of the Law" and when he left he carried the greater part of the greatest law book with him.



SELLING SCRIPTURES AT A VILLAGE COFFEE-HOUSE

I say for the most part we met with little opposition. But this "little" comes from a source which we would least expect, viz., those who proclaim themselves Christians. On one occasion we sold several New Testaments and two Bibles, before the priest of the Chaldeans could examine them and issue an order that these should not be bought for they were printed in a press controlled by Protestants. Thus the poor school boys were compelled to buy Bibles containing a special Roman Catholic seal at the exorbitant price of two *rupees* (64c) while ours of the same type sold for six *annas* (12c). It has also been reported, and I have no reason to doubt the report, that these priests come to our book-shops, buy Bibles, tear out the page which states where they were printed and then sell them to the poor boys at two rupees per copy.

A newly constructed highway leading over mountains and streams makes a certain village lying near the Persian border accessible by donkey-back. It appears that the populace here, for the most part, have never heard of Jesus their Saviour. Whether they could read or not they bought our books and would sit for hours listening to the message of love. And while we were sitting in a coffee-house reading aloud and expounding upon the Scripture the old graphophone, which plays such an important role in all these places, suddenly changed its tone from the Kurdish war song to the tune of "Stand up, stand up for Jesus." We were surprised to hear these challenging words sung in a place which seemed so far away from civilization. Our native friends, seeing that we were a bit surprised and yet pleased with this record, asked for words of explanation. What a golden opportunity to tell the old, old story which was so new to these hungering souls.

Our records show that on the trip we sold forty-four complete Bibles, 80 New Testaments, four Old Testaments, 373 portions of Scriptures, 517 religious tracts, 100 educational books while the distribution of free literature is numbered by the thousands. Yet these statistics represent only an index to the work that

was accomplished. Who can estimate the value of a heart-to-heart conversation on the most personal thing in the world—religion, or the matter of gaining confidence with the people among whom you work! The work accomplished on this trip should be closely followed by other trips, possibly of a more extensive nature, but *we need the prayers and support of the home Church.*

God is opening rusty doors in a wonderful way and we who are men should now serve him "against unnumbered foes." We are all feeling the "low ebb" in Mission finances. Wherein lies the trouble? Are those who have sent us tired of giving? Are they forgetting their part of the Great Commission? No, I do not believe that this deplorable financial condition of the Church at present is due to any "forgetting" on the part of religious people. And I have no reason to regard Christian people as "tired of giving." But I do believe, if you will permit me to say it, that the pulpit has failed in giving clear guidance on the matter of stewardship; and that congregations of believers have never been brought face to face with their continuing responsibilities. So our beloved secretaries Dr. Bartholomew and Dr. Schaeffer are knocking at the proper door when they in a joint letter to the *Messenger* of March twenty-sixth appeal to the pastors and consistories. It is all true that "the Easter season is the high tide of spiritual life and of Christian giving" and to this end a "special appeal" was justifiable. But isn't it time for pastors, elders, and deacons to raise the standard of giving in the congregations? To make a special appeal and receive a corresponding special collection is one thing. While to raise the standard of giving by one hundred per cent, and that for a generation, is another thing, and one rarely attempted. However, it is encouraging to hear of young men going out from our seminaries into "dead" congregations and experiencing resurrections to the tune of "apportionment paid in full."

The Jews found it necessary to tithe. Is the giving of money to God's work any less necessary under the Gospel than under the Law? The Jewish church had

to be maintained at home. The Christian church has to be maintained at home and abroad. Moses said, "Come in and be blessed." Christ said, "Go out and bless." The change in command has vastly increased the Lord's expenditures. What is to increase His income? Such a steady, regular program requires a steady,

regular income. This sort of thing cannot be carried out under a system of spasmodic giving. It can only be faced when there is a reliable and continuous monetary inflow. We dare not stop short of the goal, so we are depending upon the pulpit to share the responsibility.

Kirkuk, Iraq.

Rev. Kakichi Ito—An Appreciation

WHEN Rev. Kakichi Ito, one of the Japanese leaders of our North Japan Mission work, so recently passed away, our work sustained an irreparable loss. Dr. Schneder has written his obituary, which was published in a recent number of the *Reformed Church Messenger*.

As a long-time personal friend and co-worker I wish to say something by way of my appreciation of this dear friend and fellow laborer—of his fine personality and high Christian character and the meritorious service which he rendered as one of the professors of our North Japan College and Seminary, and as an evangelistic and Church worker, during his comparatively short lifetime. I knew him as a successful teacher, but better still, as an evangelistic worker. I was a member of our Joint Evangelistic Board, of which he was, for many years, the honored and efficient secretary. One of the things which impressed me in connection with our Board meetings was his fairness and tact in handling the subjects under consideration. When sometimes heated discussions took place and difference of opinions came to the front, Brother Ito was gifted in saying the right thing at the right time and thereby preventing ill-feeling which might otherwise have arisen. Insofar, he was a mediator between individual members of our Board, or between the Japanese co-workers and the missionaries. But not only as a member and secretary of the Evangelistic Board did he do a splendid evangelistic and Church work, but also in visiting churches in different parts of our field, preaching sermons and serving as supply pastor for many years in one of the oldest congregations in connection with

our Japan Mission. He was truly an indefatigable worker in the classroom, and in the Church at large. A wise counsellor, a kind good friend in all his dealings with others.

Personally I owe much to him for his kindness and helpfulness, all along my missionary career, especially at its close. When it was decided to celebrate my forty years of service as a missionary, by holding a public meeting, as the Chairman of the committee which fostered and planned the meeting, he was most active in helping to make it the success it turned out to be. At the public meeting held in the Sendai Church where prominent Japanese officials, in the persons of the Governor of the Province and Mayor of the city, and several of our missionaries were on the program, he presided and introduced the speakers. The speeches made on that occasion were printed in a booklet which was, when translated into English, called "Attractive Footprints." In the matter of translating the Japanese address into English and in publishing this booklet, Prof. Ito did the best part of the work.

For all these personal favors and kindnesses, and especially for the great good work he did as one of our fellow-laborers, I have written these words of appreciation.

The Reformed Church might well have been proud and thankful for the labors of this true and devoted Servant of the Lord Jesus Christ, and with the missionaries on the field, has reason to mourn his early departure. May God raise up many more such men to carry on this great and good work of helping to win a Nation for Christ.

J. P. MOORE.

The Kindergarten Conference of North Japan

By MRS. CARL D. KRIETE

(In this article is brought home to us again the pressing need of Kindergarten Work, and the loud call for an able woman missionary to supervise the work. Is there not some one in our Church, with large experience, to offer herself for this most interesting and influential service?)

ONE of the rare experiences of this spring was a trip "back home" to attend the Annual Branch Conference of the Kindergarten Teachers of North Japan.

Childsey Memorial Kindergarten was the scene of this happy gathering on June 12 and 13, and was looking its best with new playground equipment, various inside repairs and some bright new curtains. It looked indeed like the model Kindergarten it is.

Miss Martin, the Kindergarten Teachers, and the members of the Mothers' Club were ideal hostesses, and the Conference was a feast of good things from beginning to end.

In the short time she was in Yamagata, Miss Martin demonstrated what she could do with a Kindergarten and we were proud to have our own Kindergarten as hostess to the Conference.

There were representatives of Baptist, Methodist, Episcopal and Church of Christ Kindergartens, and all of our teachers from Tohoku were present. To these girls, especially those some time out of Training School, and teaching in the country the Conference was a real chance for inspiration and fellowship.

The two days were filled with discussions, demonstrations, talks and devotional periods, and the discussions continued, as seated on the mats round three



GROUP OF KINDERGARTEN TEACHERS AT CONFERENCE, YAMAGATA, JAPAN

Front Row (left to right)—Miss Gibson (Disciple), Akita; Mrs. Schroer, Morioka; Mrs. Kriete, Sendai; Mr. Takasaki, Tokyo; Miss Taylor (Methodist), Hirosaki; Miss Hittle (Episcopalian), Sendai; Mrs. Sipple (Miss Martin), Sendai. The "marked" girls are the Kindergarten Teachers of our own Mission.

sides of the Japanese room upstairs, we ate our noon meal of rice, fish and vegetables, fruit and innumerable cups of green tea. The best hotel in the city furnished these noon meals at a very reasonable price, and also entertained the visitors to the Conference, giving them the best of accommodations at a discount.

Several children from this family have attended the Kindergarten, and the mother is one of the Mothers' Club Committee. They were proud to have the honor of taking care of all these Kindergarten teachers.

The big feature of each day of the Conference, was the Talk by Mr. Noju Takasaki, well-known religious worker and specialist in children's education. He has published many stories from the Old and New Testaments, as well as other stories for children, and for the last five years has conducted his own Kindergarten in Tokyo. He gave splendid Talks on "Child Training," from the standpoint and experience of one who knows.

A fine feature of the Conference was the large number of mothers who attended all the sessions, and in the discussions following Mr. Takasaki's talks they asked more questions than the teachers.

Miss Martin also was one of the speakers, and pencils and note-books were busy as she gave the teachers practical ideas to use in their Kindergarten programs. On Friday evening, the Mothers' Club of Chidsey Memorial, served a delicious "foreign" dinner, in the Circle Room with artistic table decorations, place cards, and a nicely planned program for a social evening following the dinner. After the Conference closed on Saturday, our own Kindergarten Teachers were invited to meet at Miss Martin's, and with Mrs. Nugent, Mrs. Schroer and myself, we made a sizeable circle. As we sat on the lawn eating strawberries fresh from the garden, they fairly swamped us with questions.

Many of these girls teaching in the smaller towns have the responsibility of evangelizing a whole community on their shoulders, and they are doing the very best they can with the resources and means at their disposal.

It was a fine conference with a choice group of young women who deserve your interest and co-operation. They manage to do so much with the resources at their disposal.

Sendai, Japan.

Board of Foreign Missions

Comparative Statement for the Month of July

Synods	1930			1931			Increase	Decrease	
	Appt.	Specials	Totals	Appt.	Specials	Totals			
Eastern	\$6,945.98	\$500.00	\$7,445.98	\$6,857.49	\$1,320.15	\$8,177.64	\$731.66	.....
Ohio	2,253.90	1,282.79	3,536.69	2,341.30	493.00	2,834.30	.....	\$702.39
Northwest	321.43	492.75	814.18	318.89	175.00	493.89	.....	320.29
Pittsburgh	1,366.42	5,000.00	6,366.42	1,183.85	110.00	1,293.85	.....	5,072.57
Potomac	3,315.68	797.00	4,112.68	4,225.23	293.97	4,519.20	406.52	.....
German of East..	304.70	.....	304.70	528.59	.....	528.59	223.89	.....
Mid-West	1,153.08	6.60	1,159.68	895.07	180.00	1,075.07	.....	84.61
W. M. S. G. S. ....	.....	2,185.80	2,185.80	.....	8,628.03	8,628.03	6,442.23	.....
Miscellaneous .....	.....	24.14	24.14	.....	.....	.....	.....	24.14
Bequests .....	.....	.....	.....	.....	336.12	336.12	336.12	.....
Totals	\$15,661.19	\$10,289.08	\$25,950.27	\$16,350.42	\$11,536.27	\$27,886.69	\$8,140.42	\$6,204.00	
							Net Increase	\$1,936.42	

"Will you kindly send me twelve free samples of the August number of THE OUTLOOK OF MISSIONS? Many of the girls in the G. M. G. of our church do not subscribe for this magazine and so I would like to get them better acquainted with it. Hoping to receive a favorable reply, and thanking you in advance, I remain

Yours truly,"

EDNA BORNE, R. 4, Decatur, Ind.

The Work at Kamaishi in Japan

(Some of the members of our Church have received this most interesting letter from Rev. Gilbert W. Schroer, of Morioka, Japan, as also the gift of the shell of the sea-ear. Should any one wish to have this treasure, address the missionary.)

TUCKED away in the mountains on the East Coast of Japan is Kamaishi (Kā-mā-i-shi), a large, important industrial city, where our Mission decided to open Evangelistic work in 1929. It was an unimportant place until a few years before the war when the large iron mines of Kamaishi were opened. Naturally when the World War broke out there was a tremendous demand for iron and these iron mines, the most productive in Japan, were taxed to their utmost capacity to supply the demand. Because Kamaishi was fast becoming an important center, the influential Japanese pastors in our Mission considered it imperative to start work in this city even though there was a Baptist Church already located there. It has always been the policy of our Mission not to establish a Church where another Mission has begun work unless the place is large enough so that the two Churches can have an unlimited opportunity to grow. This has been true of Kamaishi, in Northern Japan, with a population of 35,000 people.

Rev. S. Suwa, a man of rather wide experience, was asked to open the work at Kamaishi. He began his pastorate in March, 1929, in a rented house with no equipment for the opening of a Sunday School or Church. But in spite of this, with the help of his wife, it was not long until they were conducting a thriving little Sunday School in their rented home. A little more than a year later, June, 1930, Rev. Mr. Suwa reported that two seekers had been baptized. At the present time the membership of the Kamaishi Church has increased to seven members, two of whom are not living in Kamaishi at the present time.

Since the opening of work in Kamaishi, Rev. Mr. Suwa, with the help of a Woman Evangelist, has been able to open five other Sunday Schools, located in the various parts of the city that extend into the mountains. Only a few months ago Mr. Suwa and I conducted special meet-

ings at these Sunday Schools. These schools are called Sunday Schools even though they are held on week-days. One of them is held at the foot of a very steep, almost perpendicular rock, where every Thursday afternoon the children in the community gather for their Sunday School Services. During the warmer months of the year this Sunday School, as well as two others, are conducted in the open under God's great and beautiful sky. Even though Japan has much rain Mr. Suwa informed me that last summer only once was it impossible to conduct services outside.

Knowing under what difficulties many of our pastors work it has always been an encouragement to me to see them succeed beyond our expectations. Pastors like Rev. Mr. Suwa, who conduct five Sunday Schools beside their own central Sunday School, serve as the Superintendent as well as the head teacher at all of these places, who work with a scanty supply of Sunday School material and without any musical instrument, give me every reason to encourage them wherever possible and to pray with them and for them that the works of their hands may bring forth fruit.

In order to create a greater interest in Christianity in this Prefecture an urgent call was extended to Rev. Mr. Kagawa, the well known social worker and evangelist. For more than two weeks before his arrival special efforts were put forth to make all the Kagawa meetings successful. I shall never forget how Mr. Kagawa closed the large mass meeting at Kamaishi. There he knelt on the platform in prayer before an audience of nearly 1,800 people, pleading before God that out of that large audience might come people who would follow in the footprints of Jesus. During the two days while Mr. Kagawa was in Kamaishi 156 people signed cards stating that they wanted to learn more about Christianity. These special meetings of the great Evangelist

have been very helpful to our young Church.

Knowing the difficulties of opening new work and establishing new Churches in Japan it is only natural for me to encourage my friends in the homeland who have supported our work so faithfully to continue in their prayers for the spreading of the Gospel in this land.

Upon my suggestion the members of the Kamaishi Church and pupils of the five Sunday Schools, which Mr. Suwa conducts during the week, gathered sea shells from the sea shore so that I can send them to my friends in America as an appreciation for the interest they have taken in the *spiritual* life of the Christians in Japan. It is their hope and

my request that every time you see the sea shell we are sending, you may be reminded of the Christians in Kamaishi, Japan, who have found the LIGHT through your help. Therefore, under separate cover I am sending you the shell of the "sea-ear." I hope you may find many uses for this shell. It might be used as a tray of some sort in the home or as an offering plate for Missions by some Sunday School class.

Trusting this letter and the small package may find you well and abundantly blessed,

I remain,

Yours sincerely,

G. W. SCHROER.

Morioka, Japan.

The Great Procession

This poem was written by the Rev. Charles W. E. Siegel and was read by Dr. Allen R. Bartholomew at the Alumni Banquet at the Theological Seminary, Lancaster, Pennsylvania, on May 11th, 1927, in honor of the Fiftieth Anniversary of the Class of 1877 of which Rev. Mr. Siegel was a member and always recognized as the poet of the class.

THE call of God that rang through ages,
To bear high witness to His love,
Has stirred the hearts of many heroes,
And quickened faith that bravely strove.

That call once came to us, my brothers,
Full fifty hopeful years ago;
And we beheld a great procession,
That marched as 'gainst a mighty foe.

Stern prophets, priests and kindly psalmist,
With oracles of God to man,
Inspired, sang a grand, sweet chorus,
Their theme: "God's new, eternal plan."

Then followed all a humble Leader,
Who bore the burden of a cross;
And cheered by saints and angels onward,
We too espoused His holy cause.

Through years of patient preparation,
With falt'ring steps, but hearts aglow,
We joined our Master's great procession,
The march that no retreat shall know.

Not on a highway fringed with roses,
Could we expect to follow Him,

And never walk the Way of Sorrows,
And never faint on weary limb.

To be the partners of the Holiest,
To follow with His radiant host,
And see the age-long darkness lifting,
From many a long-enshrouded coast,—

This blessed our eyes with Joy's new morning—
Sad eyes, that often filled with tears;
And may the Light our hands uplifted
Long shine beyond our fifty years.

No higher honor, greater glory
Could beckon us at morn or noon,
Than calls to labor in His vineyard;
Yet evening cometh all too soon.

Another call doth yet await us,
Like that to comrades tried and true,
Whose knighthood of the Cross is ended,
Who bade us silently, "Adieu!"

So with no vain ambition vested,
One bears the banner of the class,
And we, the remnant, follow meekly;
Salute us kindly as we pass.

"I just would not want to miss a number."

—MRS. HENRY G. MAEDER, Philadelphia, Pa.

Our Book Shelf

Will America Become Catholic? By John F. Moore, D.D. Publishers, Harper and Brothers, New York. Price, \$2.00.

No man could be better qualified by nature or by grace than Dr. Moore to write a book on this sensitive theme. The author possesses a rare mind as well as broad spirit and these are essential qualities for a candid, impartial and discriminate discussion of a subject so much misunderstood in the public mind. Here one finds the record of the progress and the present status of the Roman Catholic Church in the United States. There is every reason to believe that the strength and weakness of this ancient church as here set forth is true to fact. If so, then many writers in secular and ecclesiastical journals have been grossly exaggerating this Church's influence in politics and in education. It is not likely that this country will ever come under the domination of the Roman Catholic Church. "The number of Roman Catholics in Congress, in the Civil Service, among the governors of the states and mayors of cities is surprisingly small." Dr. Moore voices a far more serious question, "The issue today is not whether America is to be made Catholic, but whether America, Protestant or Catholic, is to be made Christian. That is the task." This book is written in a clear and charming style, and the spirit of it truly represents one of the leading thinkers of the twentieth century.

God's World. By Cornelius Howard Patton, D.D. Published by Richard R. Smith, Inc., New York. Price, \$2.00 net.

The title of this interesting book is well-chosen. It is indeed the *world*, with its varied and entire needs, that the author presents for Christian consideration. Dr. Patton makes his

book fascinating, with descriptions of world facts, world conditions, and world forces. The facts are that the world has shrunken; that it is good; and that the diversity of climate, character and creatures is in God's wise design for His great family. World conditions point out the needs and struggles of humanity. World forces embrace the nations, and cultures of mankind. And this final chapter shows how the supremacy of religion may bring about a possible world of peace and beauty. This cannot fail to be a very helpful book to any one interested in reclaiming God's World. A good list of suggested readings is at the end of each chapter, and there is an index.

Sadhu Hagenstein. By Martin P. Davis. Publishers, The Board of Foreign Missions, Evangelical Synod of North America, St. Louis, Mo.

Through the kind courtesy of Dr. Paul A. Menzel, Executive Secretary of the Board of Foreign Missions, a copy of this most interesting book is in the possession of our Board. It is the record of "a man of God," written by "a white man among the brown." The author belongs to the American Evangelical Mission, and is laboring in the central provinces of India. This is the story of the life and labors of one who embodied the love of Christ in his heart. Of him it was said, "speaking as well as living the 'truth with love,' exemplifying every Christian virtue." Those who wish a comprehensive view of the true inward conditions in India will do well to secure this book. We congratulate the Board of Foreign Missions of the Evangelical Church for making possible this unusually charming volume, and we thank our dear friend Dr. Menzel for sending us this free copy.

SIXTH ANNUAL

Interdenominational Missionary Institute

ARCH STREET METHODIST EPISCOPAL CHURCH

REV. MILTON H. NICHOLS, D.D., PASTOR

BROAD AND ARCH STREETS

Conducted by

THE PHILADELPHIA FEDERATION OF CHURCHES

PRESIDENT, REV. J. HENRY HARMS, D.D.

and

THE WOMAN'S INTERDENOMINATIONAL UNION OF PHILADELPHIA
AND VICINITY

PRESIDENT, MRS. JOHN HARVEY LEE

MONDAY, TUESDAY, WEDNESDAY, SEPTEMBER 28, 29, 30, 1931

"Where There Is No Vision the People Perish"

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Christian Citizenship Issue

'Tis Not American

'TIS not American to lie,
Or mean advantage take;
I'm a traitor to the flag if I
Have cheated for a stake.
In honor I must walk my way
Nor over-proudly brag;
I have stained myself today,
I've also stained my flag.

'Tis not American to play
A craven coward's part;
I cannot be untrue today
And true if war should start.
I must be loyal to a friend;
In thought and deed, a man
On whom the whole world can depend
To be American.

Washington

"The Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

—*Washington's Farewell Address.*

President Hoover

"The things of the spirit alone persist. It is in that field that the nation makes its lasting progress. To cherish religious faith and the tolerance of all faiths; to reflect into every aspect of public life the spirit of charity, the practice of forbearance and the restraint of passion while reason seeks the way; to lay aside blind prejudice and follow knowledge together; to pursue diligently the common welfare and find within its boundaries our private benefit; to enlarge the borders of opportunity for all and find our own within them; to enhance the greatness of the nation and thereby find for ourselves an individual distinction; to face with courage and confident expectation the task set before us, these are the paths of true glory for this nation."

—*Concluding paragraph from Memorial Day Address at Gettysburg.*

'Tis not American to be
Disdainful of a trust;
All men who'd keep this country free
Must first of all be just.
And am I false to any man
In what I seek to do,
And wrong him by some selfish plan,
I wrong my country, too.

I must respect that starry flag
Each minute of the day;
I must do more for it than brag
Or cheer it on the way.
Despite what wealth may bring to me,
Or fame or conquest can,
My noblest duty is to be
A real American.

—EDGAR A. GUEST.

Lincoln

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts."

Do You Know Your A B C's?

A—AMONG WORKERS — Whiting Williams is a writer. But before that he is an observer. He recently spent weeks and months among smelter-workers and miners. What he sees and hears as one worker among great masses of workers he puts into type with the skill of a trained social investigator.

Mr. Williams has lately circulated among the workers and the unemployed groups of Pittsburgh, Detroit, Gary and Chicago. He brings us (in the pages of *Survey Graphic*) these important discoveries about liquor:

"In the old days more intoxicated men than I discovered this year could have been encountered in two or possibly three saloons within a few blocks in a single one of the whole list of communities visited.

"All the speakeasies of Homestead, Penna., are not handling in a whole average day of 1930 as much of either alcohol or money as crossed a single average saloon bar in Homestead during a single morning of 1919.

"Our present effort to control John Barleycorn has provided a cushioning of vast proportions against the impact of current unemployment.

"Anything like a loyally backed, efficiently organized, and ably staffed effort at nation-wide enforcement is not yet two years old."—*C. M. S. in The Christian Endeavor World.*

* * *

B—BOOTH—Commander Evangeline Booth said in a recent article, "Drinking has dropped 60%. We know it. Our men are walking the Bowery day and night, 24 hours a day, 365 days in the year. We know!" "As a result of nation-wide observation. I am convinced that there is no part of the United States that has not been improved by the prohibition laws."

* * *

C—"COST" OF PROHIBITION—The Association Against the Prohibition Amendment sweepingly asserts that prohibition is costing our country \$936,000,000 a year. How does it get those big figures?

By adding the actual cost of enforcement, which is \$36,000,000, to an estimated loss of revenue from the traffic which it puts at \$900,000,000.

"See what this bad law is costing us!" cries the A. A. T. P. A., lifting its hands in holy horror.

But wait.

Professor Fisher of Yale, estimates that prohibition, in the increased efficiency of workers, and in the shifting of money from harmful to helpful purposes, is actually saving us \$6,000,000,000 a year, and no one, not even the A. A. T. P. A., has contested his figures.

Where is the "cost" of prohibition now?

And besides, the World War cost the United States the vast sum of \$51,400,000,000, and prohibition is fighting a far more deadly enemy.

In the light of these figures, the \$936,000,000 which so shocks the A. A. T. P. A. is perfectly trifling.—*The Christian Endeavor World.*

* * *

D—DRIVING—One average drink of intoxicating liquor will cause a mental lapse of a tiny fraction of a second which may deprive an automobile driver of the margin of safety necessary to prevent a crash.

The brain signal to put on brakes takes about one-fifth of a second to produce effect. One drink of liquor slows this operation to two-fifths of a second and in that time a car going thirty-five miles an hour will travel twenty feet, which is considerably more than the margin of safety.—*Missouri Counselor.*

* * *

E—EVERYBODY'S ENEMY—Misrepresentation appears to be one of the chief weapons at the command of the wet forces. For instance, the Association Against the Prohibition Amendment is circulating a report, based—so it says—upon a survey it has made, that intemperance has greatly increased since prohibition became the law of the land.

Nothing could be more untrue than this statement. Evidence that it is untrue

is available in almost every quarter. From the Salvation Army come reports in great number of the fewer cases of intoxication handled by their many relief agencies. The death rate due to alcoholism, as shown by Government records, has decreased under prohibition from 5.6 for 100,000 population to 3.9 for 100,000. Large employers of labor everywhere in the country tell of less drinking by workers.

Another evidence is within reach of almost anyone—the decrease of intoxicated persons to be seen upon the streets and in public places. It may be that it is now the increasing habit of drunks to crawl away from public view. This is probably unlikely. Sleeping off a case of intoxication has always been a favorite means of re-establishing sobriety. Rather is it the truth that fewer people are seen under the influence of liquor simply because fewer people than formerly become intoxicated.

Misrepresentation is an ugly enemy to fight, but it is not beyond belief that the wet forces are placing too much hope on this particular weapon. When it comes to voting on wet and dry issues, thinking people everywhere are going to ask themselves whether or not they wish to return to the old order. The millions of first voters in 1932 who have little personal recollection of saloon days are not going to sanction a return to the conditions which past records so plainly reveal.—S. C. B., *Young People's Weekly*.

* * *

F—**F I G U R E S**—The Association Against the Prohibition Amendment cannot overcome the figures of the United States Bureau of Census which show that prohibition has saved more lives than the American army lost in battle during the World War. The wet organizations cannot overcome the conclusions of the National Education Association that prohibition has enabled five million children to go through high school who would not have been able in the saloon era.

G—**GOAL**—The Christian Endeavor Movement, four million strong, has many fine goals, among them one for which it recently adopted this slogan: "A nation free from the curse of intoxicat-

ing liquor, if it takes 50 more years to bring it to pass."

* * *

H—**H I G H L Y S U B S I D I Z E D**—Professor Thomas Nixon Carver, of Harvard University, said immediately upon the publication of the A. A. T. P. A.'s. recently issued bulletin: "The Association Against the Prohibition Amendment is highly subsidized. It pays immense salaries to its employees and they find out what they are hired to find."

* * *

I—**I M M O R A L I T Y**—A certain newspaper has the effrontery to print an article on "The Immorality of Prohibition," arguing that it is contrary to public morals to surround people with safeguards against their appetites and passions; they ought to be able to hold them in leash themselves. In other words, the ancient cry about "personal liberty."

Then why have laws, for instance, forbidding the sale of opium? Are not those laws equally immoral? Why not throw down the bars against indecent pictures and books? People ought to be self-controlled enough not to empty pistols into one another; therefore the laws against the carrying of concealed weapons, and, for that matter, the laws against murder, are immoral. In fact, all laws are immoral, according to this weird reasoning.

"In Tennessee we cannot study evolution," is the whine at the close of that article. What a lie! "We" can study evolution in Tennessee all we please. The people of that State, however, have concluded that evolution should not be taught as a proved dogma to the children in the public schools, which is a very different matter. Suppose that communism became the fad among public school teachers and they were instructing the children that Sovietism is the final and glorious system of government. Would a law forbidding such teaching be "immoral"?

I am daily sickened by the nonsense I read in the papers.—*The Christian Endeavor World*.

* * *

AND SO ON, DOWN TO X, Y, Z.
You, yourselves, clip the rest.

The Company It Keeps

ONE of the clearest indications of the menace of alcohol is this: Liquor does not link itself with anything helpful, either in the physical, economic, or spiritual life of a people. Even in medicine its usefulness is denied by many of the world's greatest physicians and surgeons.

But think of the company that liquor habitually keeps: rotten politics, lawlessness, crime, graft, banditry, gambling,

bootlegging, prostitution, etc. The list is too long to enumerate in detail. But what an unlovely lot they are—these cronies of alcohol.

If a man could have steadier nerves and clearer vision through drinking liquor; if he could hold loftier ideas, be more honest, law-abiding, and virtuous—how different would be the verdict. As it is, liquor is condemned by the company it keeps, and rightly so.—O. CROOKER.

Where Are They?

WHEN an alert New England boy heard a speaker say at an anti-prohibition meeting that there were more drunken men today than there were before the Eighteenth Amendment came into existence, the boy turned to his father when they were on their homeward way and asked:

"Well, father, if there are so many more drunken men than there used to be, where are they? Here I am fourteen years old and I never saw but two or three drunken men in my life, and it must be two years since I saw the last one. You said that you did not see a

drunken man the whole three days you were in New York last week. Where do all of these 'drunks,' as some call them, keep themselves? That is what I would like to know."

That is what many others would like to know. It is what the others would like to know. It is what the writer would like to know after returning from a stay of a week in Boston without seeing a drunken man, although it is claimed that Boston is a very "wet" city. If there are such vast numbers of drunken men in our day, they are at least out of sight, and that is some gain over the days of the saloon.—J. L. HARBOUR.

A Christian Citizenship Prayer

By DR. POLING

FATHER of us all, all people of all ages, races, creeds, and conditions in all the world, bless us today, that we may in thought and deed bless those about us. Give us truly thankful hearts. We thank Thee for America's past, its sacrifice, prophecy, and faith; that the fathers bought our freedom with a great price; that they paid for our heritage in the "clean gold" of character; that America's history is one in which, when duty called, men and women did not shrink from offering "the last full measure of devotion."

We thank Thee for the present, that it is ours; that we possess both its problems and its triumphs. In our Thanksgiving we ask not that we shall be delivered from burdens; we pray for power. Help

us to face lawlessness and false thinking, selfish nationalism and the threat of war, unemployment and poverty, with the spirit of those who pioneered in the continent and who conquered the wilderness.

We thank Thee, our Father, for the future; that it walks upon the feet of our sons and smiles upon the lips of our daughters; that it shall be better than today. While we reject the Pharisee's thanksgiving, but are grateful for what we have received and for what we have accomplished, knowing always that we cannot fail if we are true, may we by Thy help pass on unimpaired and strengthened man's immortal hope.

We offer our prayer in the name of Him whose name is above every name. Amen.

Training for Christian Citizenship

IN AMERICA

DURING the summer just past many American young people assembled in conferences, schools and camps, where under the guidance of consecrated Christian leaders they thought a little harder than they ever had before about some of the finer things of life. They have gone home with horizons widened, with understandings deepened, with sympathies more easily stirred, with purposes strengthened because of these summer fellowships, and with the conviction that each of them must live the ideals he has been professing. All of them will be farther along the road to Christian Citizenship.

In our own denomination there were conferences, schools and camps. Their activities have been reported by word of mouth and in the various Church Papers.

All Collegetown Conference delegates were interested in the report given by the Registrar, Miss Anna Kenderdine, for it showed how well Eastern Synod was represented. Several delegates from German Synod of the East brought the number of Synods represented to two. Those in attendance came from 11 different Classes, 42 cities and towns and 64 churches. Among the Classes, Philadelphia stood first with 35 delegates; East Pennsylvania second with 19; Schuylkill next with 17. Among cities, Philadelphia ranked first with 14. Four churches vied for first place according to the number of delegates from each: Christ, Mt. Bethel, 4; Trinity, Telford, 4; Trinity, Tamaqua, 4; and St. Luke's, Trappe, 4. The total number of registrations was 178.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

—W. RUSSEL BOWIE.



GROUP OF HOOD CONFERENCE
DELEGATES FROM HANOVER, PA.

Trinity Girls' Missionary Guild, of Hanover, Pa., was proud of its five delegates at the Hood Conference. Here they are? Do you blame the Guild for its pride?

Reading from left to right you'll see Marie Rohrbaugh, Louise Nickey, Helen Hann, Louise Strausbaugh and Agness Alwood. Miss Alwood is Vice-President of the Guild and teaches regularly in the Intermediate Department of the Sunday-school, while Misses Rohrbaugh and Nickey assist in the Primary Department. Misses Hann and Nickey will have charge of the Mission Band this coming year. Mrs. J. Emory Renoll is the counselor of this active Guild of 36 members.



CHENTEH GIRLS' SCHOOL, SHENCHOW, HUNAN, CHINA, JULY, 1931

In the third semester of its re-opening and operation, after the "three years' close" resulting from Communist agitation and destructive occupation of the district.

IN CHINA

Training for Christian Citizenship in China

Before you see some of the future Christian leaders of China. This is the student body of Chenteh Private Primary Girls' School, Shenchow, Hunan, China. The full enrollment for the second semester, February to July 1931 (when this

photograph was taken), was 43 students. Principal S. Y. Giang, a Huping graduate, is standing second from the extreme left. The matron and a teacher, former students of Chenteh School, are seen at the right. Mrs. George Snyder is standing next to them.

IN JAPAN

For the Establishment of Christian Homes

The group with which this article deals is composed of interesting, enthusiastic and charming Japanese girls, students of the Home Economics Department of Miyagi College.

We used to speak of this as the Domestic Science Department, but with the great strides of progress made by education, the term Domestic Science has become too limited a term to describe what actually occurs in the class rooms

and laboratories of Miyagi College. Besides, under the old course, the subjects taught and the contents were not adjustable to rapidly changing Japan. The term, Domestic Science, emphasized the mechanics of housekeeping rather than home making. More and more we are thinking about this course as education in home living and as we study the home in its various aspects we find that the home is the place where the individual learns

the most fundamental things and that religiously the home is the center of spiritual life, the birthplace of attitudes toward things beautiful.

Miyagi College is a workshop for many eager girls, where Japanese and Foreign Home Economics is taught in the best possible environment. The courses are made up of many projects in clothing and foods, projects which are applicable to the everyday lives of the Japanese. The girls learn to make clothes for themselves and for their brothers and sisters. They plan and make wholesome foods. All of this furthers their desire to see that the family is properly fed and cared for. Then there are cultural courses which aim not only to direct the girls, but aid them in making adjustments outside of the home and in deciding what cultural and religious influences shall play upon a family.

Let me tell you of one project which they enjoyed. It was a tea given by the Senior girls for their mothers, a Tea prepared and served in the foreign way. I wish I could relate to you the stories the faces of those mothers told. At a glance you could see that they were proud of their daughters who moved about gracefully, entertaining and serving tea, cakes and sandwiches.

There was something beyond all this, something of which the mothers were unconscious at the time. It was that they were glad Miyagi College was offering such splendid opportunities for their girls.



THE MOTHERS IN WHOSE HONOR
THE TEA WAS HELD

In the back row, reading from left to right: Miss Hoffman and Mrs. Kriete.

Even more important than this is the fact that you at home have made and are still making it possible for these girls to grow strong in the possession of beauty of ideals and religion and give to Japan, in return, a greater strength.

MARY ELIZABETH HOFFMAN.

IN IRAQ

By J. W. WILLOUGHBY
Observed and Overheard in Mosul

This letter from a hypothetical Presbyterian traveler uses fictitious names, and freely groups incidents together, but it is meant to be a general picture of the missionary impact on Islam in Iraq, particularly Mosul. Mr. Willoughby is engaged in evangelistic work in Mosul, Iraq, under the United Mission in which The Presbyterian Church in the U. S. A., The Reformed Church in America, and The Reformed Church in the United States are co-operating.

My dear Mr. and Mrs. Presbyterian: When you asked me to tell of what I saw of mission work while on this trip through the Near East, I did not realize that sightseeing would take so much time; I have not visited mission institutions so extensively as I had planned. I have

also found difficulty carrying out your excellent suggestion of getting local people to give their estimate of mission work. Many showed such deficiency in English that I could place little dependence on their remarks. Some persons praised the missionaries most highly—in fact, so

volubly, that I must conclude that they were but telling me what they thought would please. On other occasions I found individuals, both Moslems and Christians, decidedly hostile to mission work, declaring it unwise, and worse than useless.

Yesterday, however, I met a local Christian who seemed sound in judgment; at least, he could answer questions intelligently. He had been my guide over the city of Mosul and the ruins of Nineveh. I shall set down some observations which I thought significant, using the first person, as though he were speaking.

"I have heard of very few converts from Islam in Iraq; I know that there are some, but their numbers are as yet so few that I am not ready to draw any conclusions as to missionary effectiveness. But I can illustrate Moslem opinion of missionaries by little incidents which occurred yesterday afternoon while you were going over the city.

"Once you stopped to take photographs of the big leaning minaret in a quarter where foreigners are seldom seen; a group of little Moslem girls was standing nearby. One conjectured that you were a missionary, and related at some length how a woman missionary (she guessed probably your wife) visited

her aunt; the family had been astonished to learn that her husband never beat her; they were puzzled at some of the ways in which she cared for her infant daughter, and were surprised to see her take as much pride in her as if she had been a boy.

"Of course, sir, not all Mosul women are so ignorant, but the average is pitifully near to those girls. I regret that there are only two or three missionary ladies in the city, since there are so many thousands of unprivileged women whom they might influence.

"Only a few minutes later we stopped again, while you were getting a photograph of a crowded corner of the bazaar. There, I overheard a conversation, this time between two men, who also took you for a missionary. Ahmad surmised that you were one of those fellows who is trying to upset their religion. Ismail thought not, but that you were here mainly to help the Eastern Churches. 'Except for help from the foreigners, they would all have long ago become Moslems.' (The facts of history certainly disprove so sweeping a statement, although we Oriental Christians are grateful for the outside assistance which we do receive.) 'However,' asked Ahmad, 'is it not true that he pays a thousand rupees to any Moslem who will turn



ARABS (MOSLEMS) OF THE "EGG GATE" DISTRICT, MOSUL, IRAQ

Christian?' 'Perhaps so,' said Ismail, 'I now recall that Mollah Saeed was forced to write religious pamphlets to answer some of the tracts which those missionaries scatter about.' From these remarks you will see that local Moslems may have very mistaken ideas of missionaries.

"Returning to the hotel, we passed a group of older boys. Some of them, visitors from Baghdad, are members of the new Young Men's Moslem Association, modeled on the Y. M. C. A., and initiated to compete with its Baghdad branch. That is a good sort of missionary agency; I wish we had one in Mosul. I saw in one boy's hand a temperance tract, which he had gotten from the mission book shop. He may be a member of the new Moslem League Against Alcoholism. I cannot guarantee that that organization began through any missionary influence, but I do know that the mission broad-

casts considerable literature against drink, drugs and vice.

"In my opinion, the outstanding missionary contribution to this country is the education of leaders. You may say that I am prejudiced because I, myself, was graduated from a mission school; but I see doctors, teachers, business leaders, and high officials now filling important places, who have been many years under missionary teaching, and they have great force for good in civic life."

These incidents are significant, dear friends in America. It seems to me that if this United Mission in Mesopotamia, which is relatively so small and new, had a larger force, and more appropriations for work, we should see more definite as well as more extensive results.

Cordially yours,

JOHN SMITH.

Reprinted from a leaflet, "Christian Impacts in Iraq and Syria." Courtesy, Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Can You Give the Answers?

1. *Is it contrary to public morals to surround people with safeguards?*
2. *Compare the terms Domestic Science and Home Economics as related to the Course at Miyagi College.*
3. *Tell the good news about "Heirs."*
4. *What reason did the Iraqi Christian give John Smith for saying he felt the outstanding missionary contribution to his country was the education of leaders?*
5. *Who said drinking has dropped 60%? Why ought she know?*
6. *How many were enrolled for the second semester in Chenteh Girls' School?*
7. *What does Halford Luccock have to say concerning the conjugation of two frequently used verbs?*
8. *Why does even one average drink of intoxicating liquor affect safety on the highway?*
9. *Identify "With Lives and Lips" and "Open Windows."*
10. *Mrs. Faust tells what sad news as a sequel to a former article?*

Will Rogers Says:

"If you think that the country is wet, you've got a big-city 'slant' on a nation composed mostly of country folks. For each of three seasons I have visited forty-eight states in my public work. The wet tide is going out—going out with much sound and fury, but still going out, as it has been steadily going out through the last two generations."—*The Boys World.*

"We have had a wonderful conjugation of the verb 'to have.' We have not done nearly so much with the verb 'to be.' AND IN ANY CHRISTIAN CIVILIZATION, BEING IS INFINITELY MORE IMPORTANT THAN HAVING."

—HALFORD LUCCOCK.

A Fair Start in Life for Young People

Testimony for Prohibition by COACH STAGG

Coach Amos Alonzo Stagg, of the University of Chicago, in this statement to the Judiciary Committee of the House of Representatives, Washington, and in cross-examination that followed, paid high tribute to the social values in prohibition. The United States will defend and retain prohibition, this famous physical director believes, because Americans want their children to have a fair start in life.

I AM INTERESTED in young people and particularly in boys and young men. All my life I have been constantly in contact with youth. My interest in the welfare of young people is the outgrowth of gratitude—gratitude that I escaped the effect of environment and conditions to which so many of my playmates were subjected, and by which they were handicapped for life.

When I was a young man I promised God that I would devote my life to the young people. As the light guided me. I became a physical director and athletic coach, specializing in the coaching of football, baseball, and track athletics, in two of which sports I achieved a reputation at Yale.

A Pre-Prohibition Neighborhood

My home training in comparative poverty was all that could be desired, but the environment in which I played was far from helpful.

The rendezvous of myself and my playmates was close by the four saloons of that small neighborhood where the atmosphere was chemically prepared for an explosion and for exciting episodes. Beer-drunken men were a common and daily sight, and rarely a Saturday night passed when one or more of our neighbors did not go on a debauch. Fights were more or less frequent and furnished the thrills for us youngsters.

Every now and then the young men would chip together and buy one or more kegs of beer, take them out in the big lots near by, and get good and soused.

The saloons were our substitutes for the movies, the theatre, the motor car, the radio, the seashore, reading, and all. In bad luck men drowned their sorrows at the bar. In good luck they celebrated there. When too warm, they drank. When too cold, they drank. In high spirits they let off steam at the saloon. When bored, they bought high spirits from the bartender. If we had no movies, we did not miss them. We got our drama at first hand in the raw from the saloon and the show was continuous. It must need a lively sense of humor to argue that beer is not intoxicating! Beer was the drink of our street—used in the hope and expectation of getting drunk, and rarely disappointing.

The children of most of the families of our block grew up under the shadow of these recurring debauches, in which they and their mothers ran the chance of a beating. Nobody can paint the effect of those conditions on the growing boys and girls, of whom there were many. The families were kept impoverished. The children were none too well fed, and sometimes lacked

warm clothing. The great majority did not have satisfactory schooling. They had to go to work young, not because the father did not earn plenty of money, but because good wages were squandered in drink. Certainly the children did not have a fair start in life. As far as I can learn, nearly all of my early playmates are now dead.

Although most of the old homes are still there, the neighborhood is now clean and respectable. The children of the new families which now occupy these homes are not subjected to the handicaps and unfair conditions of pre-prohibition days.

Children Profit from Prohibition

For over thirty-eight years I have been connected with the University of Chicago and I have happened to live near one of the main thoroughfares. Before prohibition, drunken men were quite common on the street, now only occasional, I am stating casual observation. More than half of the families in our block are in quite modest circumstances. They are putting up a good battle to make ends meet and are succeeding reasonably well. I see their children every day and I know many of them. The children are going to school and getting a reasonably fair start in life. They are getting this without being subjected to the deprivations and handicaps which most of my playmates suffered because of drunken fathers.

There has been a tremendous gain in social and economic conditions among the poorer classes as a result of prohibition and the children have profited thereby. The children are growing up with a much fairer chance to bridge the span between childhood and manhood. Failure to build a strong bridge is not due to prohibition or the lack of it. The failure is due to the bad examples set by the fathers or mothers, to the lack of training in the home, to the relaxation of home discipline.

If our boys and girls go wrong, we parents are to blame, not prohibition.

Sensible and Self-Disciplined Students

Recently the athletic directors of the Inter-collegiate Western Conference met at Minneapolis. We got into an informal discussion in regard to drinking conditions in our respective institutions. These men are well informed on student life in their communities. We agreed that there are small groups of men who drink, and some of them to excess, but we were unanimous that conditions are getting better each year.

The great mass of the students are sensible and self-disciplined.

Undoubtedly there is a variation in our respective universities, but several directors stated that drinking is not a real problem in their institutions. It is not a problem at the University of Chicago. Only a very small percentage of the students drink at all. There always will be some men who are jackasses enough to take chances of ruining their health and their future success in life by drinking.

It has been my good fortune to travel considerably about the United States. I often speak before high school students and organizations of various kinds. In my talks I usually touch upon the drinking problem, hoping to aid them in their thinking. On these trips I talk to all sorts of people about how prohibition is working in their communities.

I am convinced that in most cities of ten to twenty-five thousand and less there is no serious prohibition problem. That does not mean there is no drinking, no bootlegging. We shall never be able to stop these completely, any more than the government is able to stop the bootlegging of narcotics.

The big cities present the big problem for prohibition, as they present the big problem for crime of all sorts. If there are fifty thousand to one hundred thousand people in our metropolitan cities, as has been stated, who are getting their living by crooked methods, it is easy to understand that no laws will be observed by

such a group if the laws interfere with their plans. With such a mass of corruption actively engaged in its own schemes, it is not strange that the officers of government are subjected to temptations and strains.

After all, what all decent people are most interested in is giving our children a fair start in life. In my judgment hundreds of thousands more children have had a fairer start in life since prohibition has been put in than existed in pre-prohibition days.

Who Violates the Law?

As I see it, the prohibition law is not observed, first, by "the idle rich"; second, by "the ne'er-do-wells," as Westbrook Pegler calls them; third, by the class who demand special privileges for themselves; and fourth, by the follow-tails, that is, the weak ones who just go along.

The great mass of people in the United States, in my judgment, are strong for the law, and will continue to be despite the massed attack which is being made upon it. The great mass of our American people will insist on having their children grow up under conditions which will give them equal opportunity for a fair start in life and protect them while they are getting it.—*Courtesy "Citizens Committee of One Thousand."*

Promoted to a Higher Citizenship

AS a brief sequel to the article appearing in the June issue of THE OUTLOOK OF MISSIONS telling of Miss Kikuchi's evangelistic endeavors in Ouchimura, I am sorry to tell you of her death which, according to a letter recently received from a Japanese friend, occurred near the end of June.

"At first I could scarcely believe this sad news, for only a few weeks had passed since Miss Kikuchi, herself, had written me. She spoke, in her letter, of not feeling very well and of resting for a time at a beach near Ouchimura, but added that she was feeling better and hoped soon to be back at work. So, although the suddenness of the news astonished me, it was not altogether unexpected. Strange indeed does it seem that even while the article was being written, our friend must have been nearing the

end of her earthly career, and probably, at the time of the article's publication, had already passed on.

"I am sure her faith which, through the 'hardships' she spoke of, had become more and more comforting to her, remained deep and strong to the end; and I trust we will not forget to pray that through the grace of God, the Gospel seed sown so faithfully by Miss Kikuchi, may come to full harvest in the hearts of the people of that little town in Miyagi Province."

Thus wrote Mrs. Allen K. Faust in a letter to the editor. Turn to your June copy and read again of Miss Kikuchi's life and look at her as she is surrounded by the beloved children from her Sunday-school. Surely much of the seed she has sown will bear fruit.

"I have enjoyed THE OUTLOOK OF MISSIONS very much."

—MRS. ROLLIN GOODFELLOW, *Bedford, O.*

REBECCA S. DOTTERER

A Tribute to a Sister in the Faith

MEMORY fails me in telling the readers of THE OUTLOOK OF MISSIONS the time of my first meeting with the dear friend whose death has brought joy and sadness to all our hearts. I say, "joy," because what greater blessedness could one wish for a tired and weary servant of Christ than to be at rest from the toils and cares of this earthly life? Surely, all those who knew the long, busy and eventful career of Rebecca S. Dotterer will join me in exultant praise to God for her abundant entrance into the inheritance of the saints in light. "Sadness," yes, that she is no longer with us, to cheer us with her presence and to guide us with her counsel.

She was one of the first women in the work among women of our Church. By nature, culture and grace she had a charm and an attraction that more women might well covet.

It was my privilege to have a humble part in launching the Woman's Missionary Societies in our Reformed Church. This brought me early into fellowship with a score of noble saints who from their labors rest. Among them is now this sister in the faith who was always a most earnest, loyal and sympathetic helper in bringing the glad tidings of salvation to the women and children in the lands across the seas.

After four years of intimate association with fellow editors of THE OUTLOOK OF MISSIONS, Mrs. Dotterer found it

Brief Record of Her Missionary Activities

Reflections and memories have been welling up in the minds and hearts of many of those who were responsible for the "beginnings" in Woman's Missionary Society history both in Eastern and General Synods since the going home of Mrs. Rebecca S. Dotterer, one of the pioneers in our church.

When on October 6, 1885, the Woman's Missionary Society of Philadelphia Classis was organized in the Reformed Church of the Ascension, Norristown, Pa., Mrs. Dotterer was elected president, serving for eighteen years—until May



MRS. REBECCA S. DOTTERER

necessary to lay aside the pen. She had great reluctance to drop this branch of the work for her heart was in it. There is a zest and a glow to all her writings that few can surpass. The Spirit of the Lord was upon her, and she spoke and wrote as one who knew Jesus and His love.

At a time when some of our readers do not feel any longer the need of our missionary magazine they should profit by her last words as Editor: "Let the women lead in lighting the torches which shall blaze the way for further advancement and the deserved success of THE OUTLOOK OF MISSIONS."

ALLEN R. BARTHOLOMEW.

1903—when Mrs. Rufus C. Zartman succeeded her.

"In rapid succession followed highest honors from District and General Synodical Societies. Gifted with a charming personality, open-minded to the advantages of travel, study and reflection, Mrs. Dotterer dedicated herself to Christian service—writing, speaking, cultivating, promoting."

At the Triennial Meeting of the Woman's Missionary Society of General Synod, held May 17-20, 1905, in St. John's Church, Allentown, Mrs. Dotterer

was elected president. As we read over the history of what transpired during her term of office, we cannot help but be impressed with the number of important steps taken—steps which resulted in the broadened program and steady growth of the Woman's Missionary Society as we know it today.

A Committee was formed to look into legal incorporation for the W. M. S. G. S.; a scholarship fund was established for training young women for mission work in home and foreign fields, and a committee was appointed to be in charge of this project; the Liquor and Opium and White Slave Traffics were condemned and a united effort pledged to help wipe them out; War was deplored; the work of the Woman's Missionary Society among German churches was expanded and the first Synodical Society organized among them; steps were taken toward securing an office as Woman's Missionary Society Headquarters in the new Reformed Church Building, dedicated in 1908; an overture was sent to the Boards of Home and Foreign Missions asking for immediate steps for the establishment of a monthly magazine in the interest of Home and Foreign Missions including the Woman's Missionary Society of General Synod. Such in brief were the matters of business and accomplishment during the regime of Mrs. Dotterer. In 1908,

for the first time, the General Synodical Society met separate from General Synod. At this meeting the office of Secretary of Literature was established.

When the initial issue of *THE OUTLOOK OF MISSIONS* was published, January 1910, as the joint publication of the Boards of Home and Foreign Missions and the Woman's Missionary Society, the first editors representing the Woman's Missionary Society of General Synod were Mrs. Rebecca S. Dotterer for the East and Mrs. B. B. Krammes for the West.

"The close of the Triennial Meeting at Canton, Ohio, 1911, over which she presided, marked the beginning of her gradual retirement from activities of leadership. No one who attended that convention can forget the noteworthy message of the brilliant president who guided that epochal meeting during the adoption of the present constitution."

During the years of Mrs. Dotterer's semi-invalidism, she lived with a relative in New York City. Funeral services were held in the First Church, Philadelphia, on Thursday, July 23rd, the Rev. Harold B. Kerschner officiating. Mrs. Anewalt, president and Miss Kerschner, executive secretary, represented the W. M. S. G. S., the latter having a part in the service.

Life Members and Members in Memoriam

Life Members

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Benjamin R. Rohn, Northampton Street, Bath, Pa.; Mrs. Elizabeth C. Perry, 133 S. 10th Street, Easton, Pa.

OHIO SYNOD

East Ohio Classis—Miss Ethel Wendell, 1412 Logan Avenue, N. W., Canton, O.; Mrs. Miles D. Young, 109 Tyler Avenue, S. E., Canton, O.
Northeast Ohio Classis—Miss Ruth Heinmiller, 2969 W. 25th Street, Cleveland, O.

POTOMAC SYNOD

Juniata Classis—Mr. Adam C. Hamaker, 1707 Tenth Street, Altoona, Pa.

Members in Memoriam

OHIO SYNOD

East Ohio Classis—Mrs. Mary Amelia Lehr, 414 Waynesburg Road, Canton, O.; Mrs. Mary Cramer, 1121 McKinley Avenue, N. W., Canton, O.

POTOMAC SYNOD

Juniata Classis—Mrs. William Neff, Alexandria, Pa.

Worship Service

(For Use with November Program)

HYMN—(*sung antiphonally*) — “Joy to the World! the Lord is Come” or “It Came Upon the Midnight Clear.”

RESPONSIVE SCRIPTURE READING—Isaiah 35: 5-10.

POEM—“*Mothers with Little Sons*”*—Angela Morgan.

MEDITATION (*All are seated with bowed heads. Leader reads slowly and impressively, pianist playing all the while*), “Jesus, I Live to Thee”—No. 377, Church Hymnal.

PRAYER IN UNISON—From Calendar.

* Found in Miss Morgan's collection of Poems or “The Red Harvest.”

Directory

Clip this and add it to your July Directory of the Woman's Missionary Society: Because of ill health and removal from the bounds of the classis, the Second Vice-President, Statistical Secretary and the Recording Secretary and Secretary of Girls' Missionary Guild of Indianapolis Classical Society have resigned since the Annual Meeting. The

following are the new appointees: Recording Secretary, Mrs. G. J. Russom, 1007 N. Oakland Avenue, Indianapolis, Ind., Statistical Secretary, Mrs. W. H. Knierim, 1020 North Garfield Drive, Indianapolis, Ind.; Secretary of Girls' Missionary Guild, Miss Willa Mae Houk, 2345 N. 11th Street, Terre Haute, Ind. The name of the Second Vice-President will be announced later.

Woman's Missionary Societies, Please Note!

On page 5 of the Clipping Sheet for the Program Committee of the Woman's Missionary Society, item 11 suggests that you refer to the Girls' Missionary Guild and Mission Band Organization leaflets, also the August 1932 program. The Contents list in the Packet also speaks of them in this way.

There are two of these leaflets for the Girls' Missionary Guild and four for the Mission Band. Since some of them are included as program leaflets and some in the packet of suggestions for secretaries, we list them here so that you may know exactly which leaflets are meant.

For the Girls' Missionary Guild: Would You Like to Know? Suggestions for G. M. G. Secretaries.

For the Mission Band: Suggestions for Mission Band Leaders. Four Parables (August Program). We'll Try (August Program). How Many Hours (August Program).

“It gives me great pleasure to renew the subscription for the brilliantly edited OUTLOOK OF MISSIONS. There are few magazines of the size of THE OUTLOOK that can compare with it in regard to interesting and rich contents. My prayers accompany the renewal for the paper.”—REV. ALEX. HARSANYI, *Yonkers, New York.*

Literature Chat

CARRIE M. KERSCHNER

VACATIONS are over and all church activities are being resumed. The "Chat" is like budgets which never go on a vacation. If you have missed seeing the summer numbers of *THE OUTLOOK OF MISSIONS* do not fail to refer to them.

The "Forget-me-not plan" was mentioned last month. Both Depositories are ready to supply your need of "forget-me-not" seals. There are twenty-four gummed seals in a box, priced at 10 cents. Be sure to use this system for creating interest in the missionary society. The plan is minutely explained in the Clipping Sheet. Perhaps you will need an extra copy of the Clipping Sheet booklet. The price is quoted on the back cover page.

The theme of the November program for women is "Peace." The Clipping Sheet contains all necessary material. The song "Sound Over All Waters" is priced at 5 cents. "Peace" stamps, to help promote Peace and the Waid Peace Memorial, are 1c each.

THANK OFFERING MATERIAL—The Thank Offering Packet contains a sample of the two new services, "With Lives and Lips," 5c, 12 for 50c; 50 for \$1.00; 100 for \$1.50 and "His Little Ones" for boys and girls, 3c each, 15c per dozen; a Monologue, Invitation, Playlets, etc., and sells for 30c. It is well worth the price. Order without delay. Invitations are 40c per 100, with envelopes, 70c per 100. Government Card Invitations are priced at 2c each, 20c per dozen; the Thank Offering Report and Challenge for 1931-1932, free; "Some Bible Feasts," an exercise in three distinct parts, each one complete in itself (the hymns suggested may be found in the Reformed Church Hymnal and the Beginners and Primary Song Book or "A First Book in Hymns and Worship"), 10c each, 3 for 25c; "Without Spot," an easy dramatization for seven characters, 5c each, 6 for 25c.

For extra sale there is a dramatic sketch entitled "Two Boxes," five char-

acters, a mother, daughter aged seventeen and three children, aged nine, six and five respectively, price 5c each.

The Department of Life Members and Members in Memoriam is pleased to announce that a little gold cross embossed with the letters L. M. W. M. S. G. S., is available at a price within reach of all Life Members. Anyone who was a Life Member of the General Synodical Society before June 9th is eligible to wear a pin and purchase it at 50 cents. Hereafter the pin will be sent to each new Life Member along with the Certificate of Membership.

By the time this "Chat" will be read the Junior and Primary books should be out for distribution. Ready, now, is the Junior story book entitled "Open Windows," 50c paper, 75c cloth. The very title, "Open Windows," lends itself to dramatization. The book opens with a delightful chapter entitled "The One Who Opened Windows." Chapter II, "We Look at India"; Chapter III, "We Look at Africa," the Village that knew fear; Chapter IV, "We Look at China"; Chapter V, "We Look at the Islands" (Japan and Borneo); Chapter VI, "Other Lands" (Afghanistan and Egypt). The "How to Use" for "Open Windows" sells for 15 cents.

The Book a Month

Several days ago we were able to purchase from a jobber his entire supply of "Heirs," a reading course book that has been selling for \$2.50, at a price that enables the Depositories to distribute it at 75 cents. It is not a reprint but the very same \$2.50 edition! At a time when industrial and economic conditions are pressing on every area of life we should be interested in reading a novel that deals with an industrial situation in New England. It is one of the most worth while books on the Reading Course.

Have all Guild girls ordered a copy or more of "Treasures in the Earth," 75c paper; \$1.00 cloth? This is the Guild Foreign Book to be used beginning with October.

The book for Women's Societies to be used during October and November is "God and the Census." No outline is needed to study this book. The twelve

chapters are short. The Leader's Manual contains many valuable and practical suggestions for "doing" things, projects, etc. It sells for 50 cents. All leaders will surely want it. Those who prefer a more advanced study of Home Missions should use "The Challenge of Change," 60c paper; \$1.00 cloth. With the help of the Leader's Manual, 25c, prepared by Dr. A. V. Casselman, the book will be found very practical. All these are on the Reading Course as two unit books.

Societies in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Psalm 23

(Indian Version)

THE Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which can easily be interpreted.

"The Great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope, and the name of that rope is Love, and He draws me and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up and draws me into a good road. His name is wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw not back, I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts His hands upon my head and all the "tired" is gone. My cup He fills till it runs over.

"What I tell you is true, I lie not. These roads that are 'away ahead' will stay with me through this life, and afterwards I will go to live in the 'Big Tepee' and sit down with the Shepherd Chief forever."

Girls' Missionary Guild

Ruth Heinmiller, Secretary

Institutes

FALL is the time for Guild Institutes. To each Classical Secretary of Girls' Missionary Guild has been sent a suggested program for the Institute which has as its theme "This Means Me." She will make all arrangements for the meeting.

It is desired that there be at least one Institute in each Classis and that every Guild girl try to attend the meeting for it is there that she will gain much information and inspiration from other Guilds in the Classis.

Girls who have attended Summer Missionary Conferences will, no doubt, want to bring echoes of the Conference to the Institute. Conference kodak pictures are always enjoyed.

A Thank Offering Reminder

The goal for the Guild Thank Offering is \$7000. Let us try to reach it this year! If each girl thinks of her Thank Offering box with a gift and prayer every day we shall reach it. We also want to think of those who are being remembered through our Thank Offering. They are the Migrants, the Indian boys and girls at the Indian School at Neillsville, Wisconsin, the High School girls at Miyagi, Sendai, Japan, and the Chinese for whom we are furnishing medical supplies.

Welcome!

A Girls' Missionary Guild was organized at St. Paul's Church, Sharon, Pa., by Mrs. Wm. M. Diefenderfer with ten charter members.

A Mission Band was organized at Christ Church, Codorus, Pa., by Mrs. Paul D. Yoder with eighteen charter members.

Laying up Treasures in Heaven

How we Live and what we Give as the Children of God for the Glory of the Lord and the Good of our Fellowmen is Laying up Treasures in Heaven.

THESE ARE THE THINGS THAT ENDURE



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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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